CORPUS
SCRIPTORUM CHRISTIANORUM ORIENTALIUM
EDITUM CONSILIO
UNIVERSITATIS CATHOLICAE AMERICAE
ET UNIVERSITATIS CATHOLICAE LOVANIENSIS

Vol. 439

SCRIPTORES SYRI
TOMUS 191

THE CANONS ASCRIBED TO MĀRŪTĀ OF MAIPHERQAṬ

and related sources

EDITED
BY
ARTHUR VÖÖBUS

LOVANII
IN AEDIBUS E. PEETERS
1982

83C 5968
V1
281.9 : 262.6

ISBN 2-8017-0195-5

© 1982 by Corpus Scriptorum Christianorum Orientalium.

Tous droits de reproduction, de traduction ou d'adaptation,
y compris les microfilms, de ce volume ou d'un autre de cette collection,
réservés pour tous pays, y compris l'URSS.

D/1982/0602/18

Imprimerie Orientaliste, s.p.r.l., Louvain (Belgique)

PREFACE

I am sending off this work with a singular feeling of satisfaction having accomplished a goal which I set for myself as a long range project decades ago. In the introduction to the translation volume I have to say some additional words about this project.

Here I want to express my deep gratitude to the National Endowment for the Humanities whose grant made continuation of my manuscript research in the Syrian Orient in the interest of the advancement of learning possible. I rejoice that I can present another fruit of the research through which I can express the depth of my gratitude better than through words.

Gratefully I think of all persons to whom I owe gratitude for their kindness and assistance in helping me in many ways to have access to all these sources needed for this edition. This list of countless persons in the East, West and America is so long that the thought to enumerate all of them must be abandoned.

However, some persons must be singled out.

I express my deep gratitude to Prof. Dr. André de Halleux, for all his kindness. When I was engaged in research in the Syrian Orient, he came to my aid and prepared the indices for the text volume.

Here with deep-felt sadness I must remember Prof. Dr. R. Draguet, unforgettable for all his greatness and generosity which throughout the many years have made me indebted to him. A dedication which I offered to him in my *The Hexapla and the Syro-Hexapla* on his 80th birthday memorializes all which keeps my fond memory alive.

Throughout many years Prof. Dr. W. Freitag has so magnanimously rendered extraordinary kindness and help in scrutinizing the English of my manuscripts. With the passing of years the warmth of his readiness has not diminished. He scrutinized also the language of this work. This he has done with warm interest and unfailing kindness. Herewith I wish to tender to him my deep-felt gratitude and a warm word of thanks.

December 23, 1981, Arthur Vööbus
on the day of the first anniversary
of the demise of Prof. R. Draguet

INTRODUCTION

1. Manuscript Sources in Syriac

a. Ms. Seert 65

In the history of the transmission of the texts ascribed to Mārūtā, Ms. Seert 65[1] occupies a very important role.

This codex[2] of huge dimensions[3] bears the title: «A collection of acts and canons of the councils, occidental and oriental». Besides the acts of the ecumenical councils and related matters and the acts of the councils held in the Orient, beginning with the council held under Catholicos Isḥāq, materials thereto conjoined, the corpus included a large collection of legislative materials in letters, canons, regulations and ordinances, ending with the canons of the council of Catholicos 'Ahā I[4].

Since the beginning of the manuscript has suffered, having lost the first quire containing the acts of the council of Nicea and all the materials which preceded the acts, the corpus began with the documents ascribed to Mārūtā.

The codex which left something to be desired in quality[5] did not have a colophon, since it lacked ending and therefore a date, but Addai Scher has ascribed it to the 17th or 18th cent.[6]

The manuscript has fallen victim to the fury of devastation and savageries under the Turks which exacted as its cost not only the entire collection of manuscripts in Seert but also the life of Archbishop Addai Scher himself.

b. Ms. 'Alqōš 169 (A)

Another giant codex[7] belongs to the collection of manuscripts in the

[1] Chayyat, *Syri orientales*, p. 122. — See the list of abbreviations in the translation volume.

[2] Scher, *Catalogue des manuscrits syriaques et arabes conservés dans la bibliothèque épiscopale de Seert*, p. 48 ff.

[3] It comprised more than 51 quires.

[4] Since the end was lost, the rest of the canons also disappeared.

[5] Scher states that the script of the manuscript was bad and the text was full of mistakes.

[6] *Catalogue*, p. 51.

[7] The codex contains altogether 42 quires.

Monastery of Our Lady of the Seeds at 'Alqōš, near Mosul[8]. It is Ms. 'Alqōš 169[9]. The corpus bears the title: ܟܢܘܫܐ ܕܩܢܘܢܐ ܕܥܠܝܐ ܘܬܚܬܝܐ ܕܐܒܐ ܡܪܝ ܐܝܠܝܐ ܩܬܘܠܝܩܐ ܘܐܪܝܟܐ ܕܐܬܟܢܫ ܡܢ ܟܪܟܐ ܕܐܒܗܬܐ ܩܕܝܫܐ, «A collection of synods which our father, blessed Mār 'Eliyā I, catholicos and patriarch, gathered from the volumes of the blessed fathers»[10]. Only parts of this remote and therefore well protected manuscript have been made known, namely the statutes of the School of Nisibis in their two sets, by Narsai as well as by Ḥenānā[11], and the section of canons on monastic discipline[12].

The man[13] to whom we owe the arrangement of this precious collection of legislative documents has left his memory in literary history. He is particularly known for his philological works. The grammar[14] produced before his elevation to the episcopal see of Ṭirhān attracted attention because he introduced a new method[15] following that of the Arab grammarians[16]. He also was involved in other grammatical studies[17]. Something of his work on accents has survived[18]. In the field of theology he made his name through a compendious theological work which is known only in Arabic and, indeed, was probably composed in Arabic[19] by him. He also left his vestiges in the field of liturgy[20]. His wide interests also included ecclesiastical legislation regarding inheritance law and legal regulation for marriage[21].

The project which 'Eliyā undertook evokes admiration. The huge

[8] Vosté, *Catalogue de la Bibliothèque Syro-chaldéenne du Couvent de Notre-Dame des Semences*, p. 63 ff.

[9] Cf. Scher, «Notice sur les manuscrits syriaques conservés dans la Bibliothèque du Couvent des Chaldéens de Notre-Dame des Semences», p. 55. Here the codex bears the number 90.

[10] Quire 42, fol. 5b.

[11] Vööbus, *The Statutes of the School of Nisibis*, p. 51 ff.; 91 ff.

[12] Vööbus, *Syriac and Arabic Documents*, p. 119 ff.

[13] Mari, *De patriarchis commentaria*, p. 118 f.; Amr, *De patriarchis commentaria*, p. 97 f.

[14] *Syrische Grammatik, herausgegeben von* Baethgen.

[15] Cf. Duval, *La littérature syriaque*, p. 291.

[16] Cf. Merx, *Historia artis grammaticae apud Syros*, p. 154 ff.

[17] 'Abdīšō' speaks of a number of grammatical treatises, *Catalogus librorum* CLXXI.

[18] Cf. Martin, *Traité sur l'accentuation chez les Syriens*; Diettrich, *Die Massorah der östlichen und westlichen Syrer*, Appendix II, p. 114.

[19] Graf, *Geschichte der christlichen arabischen Literatur*, II, p. 177 ff.

[20] Baumstark, *Geschichte der syrischen Literatur*, p. 286 f.; Chabot, *Littérature syriaque*, p. 119.

[21] 'Abdīšō' speaks of a work on ecclesiastical jurisprudence and of that on «ecclesiastical questions».

amount of material piled up in this corpus falls into three parts, comprising the acts of the synods in the Occident together with related materials, those in the Orient from Isḥāq to Ḥenānīšōʿ again with related materials, and an enormous number of legislative records. The collection is crowned with his own treatise, one which he composed on the heritage problem.

The section which concerns this edition comprises the prolegomena[22], the introductory letter[23] and the canons[24].

No colophon is left and no date is given. However, Addai Scher[25] adjudged the script to be earlier than the 14th cent.[26].

The conditions of the codex unfortunately are not good. The first three quires are in a very bad state[27]. Therefore ʾEliyā Saqlawā, a monk in the monastery, undertook the task of putting the damaged section in order by copying the text from Ms. Seert 65. This is the section which involves the texts ascribed to Mārūtā[28]. This was the way in which the manuscript which is the oldest extant received supplementary section by a modern hand.

The evidence of this manuscript for the canons I could secure long ago when I consulted the manuscript[29], but not for related texts, since at that time my interest belonged only to the canons. However, everything has been done to secure the evidence of the manuscript also for other texts but the many attempts have been beset with unsurmountable difficulties. During the Iraqi Kurdish War, I visited ʾAlqōš but the collection of manuscripts had been evacuated and brought into security at the Monastery of Mār Gīwargī near Mosul. When I obtained the permission to visit the Monastery of Mār Gīwargī the manuscript despite thorough searching could not be found there among the others brought from ʾAlqōš. After the manuscript was returned to the Monastery of ʾAlqōš, I made a new attempt only to meet new difficulties the result of which was

[22] P. 6ff.
[23] P. 20ff.
[24] P. 27-50.
[25] «Notices sur les manuscrits», p. 58
[26] VOSTÉ, *Catalogue de la Bibliothèque Syro-chaldéenne du Couvent de Notre-Dame*, p. 66.
[27] Quire 40 has disappeared altogether.
[28] He completed this work on December 28, 1903 in Seert.
[29] See VÖÖBUS, *Syriac and Arabic Documents*, p. 115ff.

this, that almost nothing could be accomplished[30]. Subsequent endeavors, frequently repeated, proved to be vain[31]. Other attempts have remained without result[32]. Although a copy of these texts exists in Ms. Vatican Syr. 501 and other manuscripts, I wanted to consult the manuscript independently.

c. Ms. Vatican Syriac 501 (B)

Ms. Vatican Syriac 501[33] is the codex[34] which in comparison with other manuscripts of legislative content discussed here, represents only a section, namely the cycle of texts ascribed to Mārūtā[35], prefaced by the symbol of Nicea, the canons of the council, the names of the bishops and the letter of Constantinus[36]. At the end there is placed the symbol of Nicea and its apology[37].

The manuscript is furnished with a colophon[38] which gives all desirable information about the genesis of this witness[39]. One part of the colophon reads as follows: «Completed is the synod that took place in the town of Nicea in the blessed month of Šbāṭ (February) the 17th in the year 1927 of the Lord... It was written in the blessed and hallowed village of ʾAlqōš, the village of the Prophet Nahum who is laid (there) and whose monument is near the Monastery of Rabban Hormizd the Persian. Our Lord indwells it through His mighty right hand. Amen»[40].

[30] It is very unfortunate that the abbot of the monastery invented all kinds of obstacles for delays. When his mood finally changed and he gave permission to photograph, much time had been wasted and it had become too dark for this. Only very little could be deciphered from the developed films.
[31] Since learning that the manuscripts from ʾAlqōš were brought to the Chaldean Patriarchate in Baghdad, I have made several efforts to reach the codex. However, visa procedures were made so complicated and time-consuming that they frustated all the plans.
[32] Absolutely nothing could be accomplished through correspondence.
[33] VAN LANTSCHOOT, *Inventaire des manuscrits syriaques des fonds Vatican*, p. 34f.
[34] See also, VÖÖBUS, *The Statutes of the School of Nisibis*, p. 118ff.
[35] Fol. 13a-87a.
[36] Fol. 3b-13a.
[37] Fol. 87a-97a.
[38] Fol. 97a-97b.
[39] VOSTÉ, «Manuscrits syro-chaldéens récemment acquis par la Bibliothèque Vaticane», p. 42.
[40] ܘܫܠܡ ܗܢܐ ܣܘܢܗܕܘܣ ܕܗܘܐ ܒܬܪܥܐ ܕܢܝܩܝܐ ܒܝܪܚܐ ܩܕܝܫܐ ܕܫܒܛ ... ܒܫܢܬܐ ܬܫܥܝܢ ܘܫܒܥ ܠܡܪܝܐ ܗܘܐ ܟܬܝܒ ܒܩܪܝܬܐ ܩܕܝܫܬܐ ܘܡܒܪܟܬܐ ܕܥܠܩܘܫ ܕܗܘܝܐ ܢܒܝܐ ܕܡܢܗ ܩܒܪܗ ܩܪܝܒ ܠܡܢܣܛܪܐ ܕܪܒܢ ܗܘܪܡܙܕ ܦܪܣܝܐ ܡܪܢ ܡܫܪܐ ܠܗ ܒܝܕ ܝܡܝܢܗ ܬܩܝܦܐ ܐܡܝܢ, fol. 97a.

It also contains the customary information about the contemporary ruling prelates: «It was written during the days of the holy fathers and the excellent shepherds, diligent leaders and true pillars, Mār Pius XI, the highpriest, the pope of Rome, and Mār ʿEmmānū'ēl II, catholicos and patriarch of Babylon. May their sees be strong and strengthened through the prayer of the apostles and the fathers — yea and Amen»[41].

Another part of the colophon informs us also about the scribe, including the customary manner of self-castigation: «It was written through the hands of the meanest of men, weak and sinful, miserable, a refuse (so) that it is not worthy that his name should be remembered in sacred books, because of the multitude of hateful things and his corruptions — but because of the prayer of pardon that may be acquired from the mouth of the readers, I confess the name of his wretchedness and his depravity, that he is the Deacon Jausep bar Tūmā, son of Sifā, a deceased deacon, son of Peṭrōs, a revered presbyter, who are named according to the family of 'Abūnā from the village 'Alqōš, endowed with a good memory. Implore and pray about him and for his parents whether alive or dead. Amen»[42].

The codex is written in the Nestorian script and has been executed with care.

d. Ms. Museo Borgia 82 (C)

Ms. Museo Borgia 82[43] is a codex[44] of enormous dimensions[45]. This

[41] ܟܬܒ ܒܝܘܡܬܐ ܕܩܕܝܫܐ ܘܫܦܝܪܐ ܘܫܝܚܐ ܘܫܠܝܛܐ ܕܥܡܐ ܘܥܡܕܐ ܕܥܡܕܐ ܘܥܡܕܐ ,ܐܦ ܗܘ ܡܪܝ ܦܝܘܣ ܐܬܬܐ ܕܪܘܡܝ ܐܦ ܡܪܝ ܥܡܢܘܐܝܠ ܩܬܘܠܝܩܐ ܘܦܛܪܝܪܟܐ ܕܒܒܠ. ܢܗܘܢ ܣܝܢܝܗܘܢ ܬܬܩܝܡܘܢ ܒܨܠܘܬܐ ܕܫܠܝܚܐ ܘܩܫܝܫܐ ܘܐܒܗܬܐ ܐܡܝܢ fol. 97a.

[42] ܟܬܒ ܐܢܐ ܒܝܕܝ ܕܡܟܝܟܐ ܕܠܐ ܡܫܬܘܬܐ ܕܫܡܗ ܠܐ ܢܬܪܫܡ ܒܣܦܪܐ ܩܕܝܫܐ ܡܛܠ ܣܓܝܐܘܬ ܚܛܝܐܘܬ ܘܡܣܟܢܘܬ ܕܡܠܝ ܘܡܛܠ ܕܨܠܘܬܐ ܕܡܬܩܒܠ ܡܢ ܦܘܡܗ ܕܩܪܝܐ ܐܘܕܐ ܠܫܡܗ ܕܡܣܟܢܘܬܝ ܘܚܛܝܬܝ ܕܐܢܐ ܡܘܕܐ ܠܫܡܗ ܕܝܘܣܦ ܕܝܩܢܐ ܒܪ ܬܘܡܐ ܕܣܝܦܐ ܕܡܝܬ ܒܪ ܦܛܪܘܣ ܩܫܝܫܐ ܕܡܬܩܪܝ ܠܗ ܠܡܫܦܚܬܗ ܕܥܠܩܘܫ ܕܗܘܐ ܒܪ ܥܒܕܐ ܕܐܒܘܢܐ ܡܢ ܩܪܝܬܐ ܕܥܠܩܘܫ ܕܗܘ ܒܪ ܫܘܒܚܐ ܕܬܪܥܝ ܘܒܥܘ ܘܨܠܘ ܥܠ ܗܘ ܘܥܠ ܒܝܬ ܐܒܘܗܝ ܕܚܝܐ ܘܕܡܝܬ ܐܡܝܢ fol. 97a-97b.

[43] CERSOY, «Les manuscrits orientaux de Monseigneur David au Musée Borgia», p. 365ff.

[44] SCHER, «Notice sur les manuscrits syriaques du Musée Borgia», p. 268.

[45] The codex comprises altogether 420 folios. This codex is connected with another volume, namely Ms. Borg. Syr. 81.

manuscript has become known through the edition of the corpus of the acts of the Oriental synods[46], the statutes of the School of Nisibis[47] and the section with the canons on monasticism[48]. It falls into three sections, the ecumenical councils with related documents[49], the acts of the councils of the church in the East beginning with those of Isḥāq[50], and a part initiated by the canons of Abraham of Īzlā and ending with the *šū'ālē* of Mār 'Abdīšō' on marriage matters[51], consisting of all kinds of legislative documents.

The texts ascribed to Mārūtā belong to the first section, constituting the beginning of the collection. However, the first part, about 50 folios, is in a very chaotic state due to many lacunae. Already the archetype must have been in a confused state with regard to page order which the copyst did not put in order before he began writing.

There is no colophon to inform us about the time of the preparation of the manuscript or of the identity of the scribe. However, instead of a colophon the codex has an entry[52] written by Ǧirǧis 'Abdīšō'[53] and it is in the light of this annotation[54] that the history of the codex is brought to light. There we learn that it is a copy of a manuscript in the Monastery of Our Lady of the Seeds in 'Alqōš, i.e. Ms. 'Alqōš 169. The codex was copied in Mosul on the orders of Ǧirǧis 'Abdīšō' Hayyat and Yūsif Dāwud[55]. Further we learn about the subsequent history of the preparation of this codex. Since the condition of the manuscript in 'Alqōš was very bad — its folios were frequently in disarray, confused to decipher, sometimes even completely illegible, particularly in the beginning — and

[46] CHABOT, *Synodicon orientale*, p. 4ff.

[47] VÖÖBUS, *The Statutes of the School of Nisibis*, p. 51ff.

[48] VÖÖBUS, *Syriac and Arabic Documents*, p. 119ff.

[49] Fol. 1a-123b.

[50] Fol. 123bff.

[51] Fol. 346b-420b.

[52] Fol. 123b, written on March 20, 1885.

[53] Ǧirǧis 'Abdīšō' Hayyat is the same who later became patriarch of the Chaldean Church.

[54] «Il brano scritto con carattere ed inchiostro diverso dal principio di questa mancante pagina, che incomincia con ܗܘܐ ܕܡܫܝܚ fino alla parola ܕܢܬܪܫܡ l'ho aggiunto io sottoscritto qui, avendo truovato da me quelle parole con altre copiate già sul man. omogeneo di Seert nel 1878. Giacché due soli esemplari si truovano in tutta la Caldea di questa importante collezione. Si vede però che quello di Alkosh, sul quale fu fatto questo a Maussoul per opera mia e quella di Mgr David, mancava in quella parte come in molte altre ed è meno completo di quello di Seert. † Giorgio Ebedjesus arciv. cald. di Diarbekir e Maiafarkat».

[55] He was chorepiscopus of Mosul, and later became archbishop of Damascus.

since Ǧirǧis ʿAbdīšōʿ Hayyat had knowledge of a codex of similar content in the library of the Monastery of Jaʿqōb the Recluse near Seert, he compared his copy with the codex in Seert, which was Ms. Seert 65. This situation explains the marginal notes, signs and marks for the orientation of the reader in this labyrinth of confused pages.

This record of the East Syrian synodicon was brought to Europe for the first time in 1869 by Yūsif Dāwud[56] through whose care it was contributed to a special collection[57] of Syriac manuscripts[58].

A scrutiny of the texts is necessary to put the chaotic situation in order. This picture which emerges argues for the following sequence of folios.

A list of the bishops of Nicea: fol. 9b, line 3 - fol. 10b, line 18; fol. 32b, l. 7 - fol. 33a, l. 13.
The sacra of Constantinus: fol. 33a, l. 13 - fol. 33b, l. 5.
Mārūtā's letter to Isḥāq: fol. 33b, l.5 - fol. 35a, l. 1; fol. 18a, l. 20 - fol. 19, l. 2.
On the interpretation of the terms: fol. 19b, l. 3 - fol. 20b, l. 21; fol. 10b, l. 20 - fol. 11a, l. 19.
History of monasticism: fol. 11a, l. 20 - fol. 13a, l. 17; fol. 28a, l. 16 - fol. 28b, l. 23.
The mission of Helena: fol. 28b, l. 23 - fol. 29b, l. 2.
A catalogue of heresies: fol. 29b, l. 2 - fol. 30b, l. 2; fol. 25b, l. 17 - fol. 26b, l. 19.
Persecution by the heretics: fol. 26b, l. 19 - fol. 27a, l. 11.
Helena's role: fol. 27a, l. 11 - fol. 28a, l. 12.
Helena's letter: lacuna.
Alexander's letter: lacuna.
Preparations for the council: lacuna.
A letter of Šemʿōn bar Ṣabbāʿē: lacuna.
The convocation: lacuna until the description of the scars of the confessors: fol. 35a, l. 2 - fol. 35b, l. 17.
About the importance of the council: fol. 35b, l. 17 - fol. 36b, l. 24; the end of this section has suffered very heavily.
On the canons: fol. 36b, l. 24 - fol. 37a, l. 25; fol. 13a, l. 18 - fol. 13a, l. 22.
On the Greek ecclesiastical terms: fol. 13a, l. 22 - fol. 15a, l. 1.
About the canons: fol. 15, l. 1 - fol. 15b, l. 13; fol. 5b, l. 26 - fol. 6a, l. 25.
A discourse about the heresies: fol. 6a, l. 25 - fol. 7a, l. 12.
The canons:
can. 1: fol. 7a, l. 12 - fol. 8a, l. 26.
can. 2-10: fol. 8a, l. 26; fol. 3b, l. 1 - fol. 5b, l. 25.

[56] About him, see AUBERT, *Dictionnaire d'Histoire et de Géographie Ecclésiastique* XIV, col. 123ff.

[57] These manuscripts had been copied under his direction. With them a special collection was established in the Museo Borgia in the Palace of the Propaganda. Cf. CHABOT, *Synodicon orientale*, p. 3.

[58] Much later the collection joined the collections of manuscripts in the Vatican.

can. 10-22: fol. 15b, l. 13 - fol. 18a, l. 20, lacuna.
can. 23-32: fol. 44a, l. 24 - fol. 46b, l. 16, lacuna.
can. 33-45: fol. 39b, l. 17 - fol. 42a, l. 10.
can. 45-52: fol. 37a, l. 26 - fol. 39b, l. 15.
can. 52-56: fol. 42a, l. 13 - fol. 44a, l. 20.
can. 56: fol. 47a, l. 1-3.
can. 57-73: fol. 47a, l. 3 - fol. 51a.
Conclusion: fol. 51b - fol. 53a.
The creed: fol. 53a - 53b.
The apology: fol. 53b - 58a.

e. Ms. Mingana Syr. 586 (D)

Ms. Mingana Syr. 586[59] in the collection of manuscripts in the Selly Oak Colleges is a very heavy codex[60] which represents another copy of the manuscript in ʾAlqōš. Here the archetype is described in the following way: «It was corrected and written on a codex of the library of the Monastery of the Virgin; also there was no dating[61] to this manuscript by reason of its age and being worn out since it is close to desolation»[62]. This codex has been made known[63].

The texts ascribed to Mārūtā stand at the beginning of the codex. This section begins with the Creed of Nicea[64] and the original canons of the same council[65], following the same sequence of documents as in the preceding codex. The canons[66] are followed by the creed and the apology[67].

The manuscript is dated as March 4, 1932 A.D. in ʾAlqōš by Deacon Jausep of the family of ʾAbūnā known for his keen interest and efforts in manuscript production[68]. It was copied by Deacon Mattheos bar Paulos[69].

[59] MINGANA, *Catalogue of the Mingana Collection of Manuscripts* I, col. 1109ff.

[60] The codex comprises 464 leaves.

[61] Σήκωμα.

[62] ܗܘܝ ܡܬܬܩܢ ܘܟܬܝܒ ܥܠ ܟܬܒܐ ܕܒܝܬ ܡܪܝܡ ܠܝܬ ܕܬܪܝܨܘܬܐ ܥܠ ܕܠܝܬ ܥܡ ܣܝܡܐ ܕܥܬܝܩܘܬܗ ܘܡܬܒܠܐ ܡܬܒܠܐ ܠܗ ܟܕ ܩܪܝܒ ܠܡܫܬܐ ܡܫܬܐ fol. 462a.

[63] VÖÖBUS, *The Statutes of the School of Nisibis*, p. 46, 51ff.

[64] Fol. 1b-2a.

[65] Fol. 2a-5b.

[66] Fol. 25b-44b.

[67] Fol. 46a-51b.

[68] Fol. 463-64 present a list of 105 manuscripts which he had transcribed.

[69] Fol. 462a.

f. Ms. Mingana Syr. 47 (E)

A codex[70] with extensive legislative documents is in the Mingana Collection in the Selly Oak Colleges. This is Ms. Mingana Syr. 47[71]. It is derived from the manuscript in ʾAlqōš[72] but is not an exact copy of it The copyist, Presbyter Abraham of the house of Presbyter Israel of the house of Šikwānā, who wrote the codex in the year 1907[73], describes his way of handling the materials while preparing the codex. It is better to listen to his own admission: «Also it is right to make known this that in many places I have not written in whole but have cut the text that the matter shall not be prolonged. And I confess and demonstrate that it is unfit for me to write down this codex for it is not complete»[74]. His capricious attitude is shown also in his handling of the sequence of the documents and also in this that he has frequently transplanted texts quite arbitrarily. He further supplemented the collection with texts drawn from other sources. This characteristic of his method which he applied in general[75] also involved the documents ascribed to Mārūtā.

The cycle begins with the decree of Constantinus[76] which initiates the collection of preliminary documents[77]. Later the scribe included the letter of Mārūtā[78]. Of the catalogue of the heretics, very little is left behind in a resumé which he has retained[79]. Still later after he had proceeded with other legislative records, he once more returned to the cycle of Mārūtā and selected a letter of Helena[80], another by

[70] MINGANA, *Catalogue of the Mingana Collection of Manuscripts* I, col. 122ff.

[71] The codex comprises 268 leaves.

[72] ܗܕܐ ܟܬܒܐ ܕܬܝܒ ܘܬܝܩܢ ܥܠ ܟܬܒܐ ܥܬܝܩܐ ܘܡܘܬܒܐ ܕܫܢܬܐ ܐܠܦ ܘܬܫܥ ܡܐܐ ܠܦܪܫܝܢ ܝܘܢܝܐ ܕܒܪܟܐ. «this codex is written and corrected on an ancient and defective codex written in the year 1610 according to the blessed Greeks», i.e. 1298/9 A.D. This date is not found in the manuscript in ʾAlqōš.

[73] Fol. 109b.

[74] ܗܠܝܢ ܡܠܝܢ ܕܠܐ ܟܬܒܬ ܒܟܠܗ ܐܠܐ ܩܨܝܬ ܡܠܬܐ ܕܠܐ ܢܬܐܪܟ ܡܠܬܐ. ܘܐܦ ܡܘܕܝܢ ܐܢܐ ܕܠܐ ܫܠܡ ܠܡܟܬܒ ܗܕܐ ܟܬܒܐ ܕܠܐ ܫܠܡ ܗܘܐ fol. 239a.

[75] See an abridgement of the statutes of the School of Nisibis; VÖÖBUS, *The Statutes of the School of Nisibis*, p. 45, 51ff.

[76] Fol. 3b-4a.

[77] Fol. 4a-14b.

[78] Fol. 28b-30a. The text agrees with C, however, occasionally the scribe has made arbitrary changes.

[79] Fol. 30a-31a.

[80] Fol. 111b.

Constantinus to Alexander, bishop of Jerusalem[81], the Prostagma[82], a letter of Šemʿōn bar Ṣabbāʿē[83] and some other related texts which include a retrospect account and a cycle of canons[84].

2. Additional sources in Syriac

a. The Nomocanon of ʿAbdīšōʿ bar Berīkā

In the history of the transmission of the text, the legal work of the greatest writer among the East Syrians in the second millennium has its place. The author is ʿAbdīšōʿ bar Berīkā[85], a luminary in the annals of the Nestorians. First he served as bishop of Šīggār and Bet ʿArbāyē[86]. According to the testimony which appears in a colophon of a very interesting manuscript[87], in the year 1596 A.G., i.e. 1284/5 A.D. he occupied this combined episcopal see[88]. Then he was elevated to the metropolitan see of Ṣōbā, i.e. Nisibis, and Armenia. This must have occurred before 1290/1[89].

He occupied this see for about three decades[90]. His literary heritage for which he has left us a list of its own writings[91] represents a very rich variety of areas, involving besides the areas of biblical exegesis, theology, liturgy, also philosophy, the sciences and encyclopaedic knowledge[92]. He was most celebrated for his poetry, competing through his *maqams* with Ḥariri[93]. His name has been immortalized via a work which

[81] Fol. 111b-112a.

[82] Fol. 112b-113a.

[83] Fol. 113a.

[84] Fol. 116a-120b: can. 1, 16, 17, 18, 19, 63, 64.

[85] CARDAHI, *Liber thesauri de arte poetica Syrorum*, p. 53f.

[86] About 1285; cf. ASSEMANI, *Bibliotheca orientalis* I, p. 539.

[87] Ms. Borgia Syr. 169 is an evangeliarium furnished with attractive miniatures. Cf. STEGENŠEK, «Eine syrische Miniaturenhandschrift».

[88] According to the colophon the scribe used an autograph written by ʿAbdīšōʿ in this particular year he was bishop of Šiggar and Bēt ʿArbāyē. Cf. STEGENŠEK, p. 352.

[89] ASSEMANI, *Bibliotheca orientalis* I, p. 538; III, 1, p. 327.

[90] He died in the beginning of November 1318; *ibid.* I, p. 539; III, 1, p. 325ff.

[91] He placed it at the end of his *Catalogus librorum*, *ibid.*, III, 1, p. 325ff.

[92] WRIGHT, *A Short History of Syriac Literature*, p. 285ff.; DUVAL, *La littérature syriaque*, p. 404f.; BAUMSTARK, *Geschichte der syrischen Literatur*, p. 323ff.; CHABOT, *Littérature syriaque*, p. 139ff.

[93] It is very instructive that in the subscription in the evangeliarium already mentioned ʿAbdīšōʿ is introduced as ܡܢ ܕܥܒܕ ܠܡܩܡܬ ܡܩܡܐ «he who produced the book of the *maqāmāt* (مقامات)».

represents a kind of history of Syriac literature[94], unique in this respect in the entire history of Syriac literature[93], reminding one of the *De viris illustribus* by Hieronymus.

His huge literary output includes also jurisprudence, namely, ecclesiastical legislation. In this area he produced a work bearing the title «A collection of synodical canons»[96]. With the emergence of his other legislative work of which we will speak in the following section, all the assumptions about the time of the composition of this work, namely that he composed it after his elevation to the episcopacy, have been proven to be wrong. In the preface, he looks back to those monastic days when he had undertaken the task of composing the Nomocanon. The important passus reads as follows: «Because in the short book of the Collection of the Synodical Canons which I made at the time of (my) monastic life, I had no authority that I would introduce something of my own mind, and would do suitably according to the requirement of the order of decorum, but now through the grace of Christ I have been made worthy for the service of the metropolitan see of the eparchy of the town of Ṣōbā of Mesopotamia. As I trust on the assistance of the one who has said: «Wherever you shall remember my name, I come to you and shall bless you», I have begun with the composition of this book»[97].

This work sets before us a systematic arrangement of the legal code, furnished with a prolegomena which embraces the Canons of the Apostles[98] and some other related ordinances[99]. Since among the sources used for his Nomocanon there are the canons ascribed to Mārūtā, that cycle of canons has been incorporated here. These are always carefully marked as «ecumenical» although the characteristic formulation would identify these canons immediately. He was particularly careful to include canons which deal with the hierarchy and clerics, their offices and

[94] *Hebedjesu, tractatus continens catalogum*, ed. A. ECCHELLENSIS (Romae 1653); ASSEMANI, *Bibliotheca orientalis* III, 1.

[95] I have completed the first critical edition of this work.

[96] ܟܢܘܢܐ ܕܣܘܢܗܕܘܬܐ ܕܩܢܘܢܐ.

[97] ܒܬܪ ܕܟܬܒܐ ܙܥܘܪܐ ܕܩܢܘܢܐ ܕܣܘܢܗܕܘܬܐ ܕܥܒܕܬ ܐܢܐ ܒܙܒܢ ܪܗܒܢܘܬܝ ܠܐ ܗܘܐ ܠܝ ܫܘܠܛܢܐ ܕܡܕܡ ܚܕܬ ܡܢ ܪܥܝܢܝ ܐܠܐ ܕܟܕ ܐܬܝܬ ܠܟ ܘܐܒܪܟ ܠܟ : ܗܠܝܢ ܕܐܡܪ ܡܪܝ ܕܒܟܠ ܕܐܬܝ ܠܟ ܘܐܒܪܟ ܠܟ ܐܢܐ ܒܡܗܝܢܘܬܐ ܕܡܪܝ ܕܥܠ ܡܕܝܢܬܐ ܕܨܘܒܐ ܕܡܣܘܦܘܬܡܝܐ ܒܥܕܬ ܐܢܐ ܒܥܘܕܪܢ

containing gaps[113] was written in 1570 A.D. Both were found in the same patriarchate in Baghdad. Ms. Mosul Chald. 64[114] is a complete codex[115]. It was written in the year 1701/2 in the Monastery of Rabban Hormizd near 'Alqōš. I caught this very mobile manuscript in the Monastery of Mār Gīwargīs near Mosul[116]. Finally an unknown witness must be added, namely Ms. Tell Keph 13[117] which besides the Nomocanon[118] also contains an appendix with a selection of canons. It seems to come from the 18th cent.

b. The Regulation of Ecclesiastical Judgements and Laws by 'Abdīšō' bar Berīkā

Still another work by 'Abdīšō' comes into account in tracing the sources for the preservation of the canons. This is the second legislative work under the title: «The regulation of the ecclesiastical judgements and laws»[119]. In his own list he introduces this work after his Nomocanon[120]. This time tradition has retained memory of the time of its composition. Fortunately the prescript has been preserved which reads: «The book of the regulation of the ecclesiastical judgements, composed by Mār 'Abdīšō' of Nisibis in 1627 A.G.», i.e. in the year 1315/6 A.D.[121].

Fate has not dealt kindly in the preservation of this work. There was a time when this work was known only from the title as that appears in the *Catalogus librorum* when it was put on the list of works which have completely disappeared[122]. And when finally a codex Ms. 'Alqōš 91, written in 1535, emerged[123], it disappeared as suddenly as it appeared[124].

[113] The manuscript must have been written after 1570, the year of the death of Catholicos 'Abdīšō'. This note appears on fol. 106a.

[114] SCHER, «Notice sur les manuscrits», p. 243.

[115] It comprises 25 *kūrrāsē*; each page has 18 lines. It has a wooden cover. The volume bears a false title on the back: ܟܬܒܐ ܕܬܫܡܫܬܐ ܕܡܬܪܝܢ ܕܡܢ ܟܬܒܐ ܕܩܢܘܢܐ.

[116] Among the manuscripts brought there temporarily from the Monastery of 'Alqōš.

[117] In the Church of the Sacred Heart in Tell Keph. The codex, 22,5 × 17 cm., contains 25 *kūrrāsē*, with 20 lines per page.

[118] Quire 1, fol. 1b-22, fol. 3a.

[119] ܟܬܒܐ ܕܩܢܘܢܐ ܕܕܝܢܐ ܕܟܢܝܫܬܐ.

[120] *Catalogus librorum* CXCVIII, *Bibliotheca orientalis* III, 1, p. 360.

[121] ܟܬܒܐ ܕܩܢܘܢܐ ܕܕܝܢܐ ܕܟܢܝܫܬܐ ܕܐܬܝܠܗ ܠܡܪܝ ܥܒܕܝܫܘܥ ܡܪܝ ܒܪܝܟܐ ܡܛܪܦܘܠܝܛܐ ܕܢܨܝܒܝܢ ܒܫܢܬܐ ܐܠܦ ܫܬܡܐܐ ܘܥܣܪܝܢ ܘܫܒܥ ܠܡܪܝܢ. Cf. SCHER, «Notice sur les manuscrits conservés dans la bibliothèque du patriarcat chaldéen de Mossoul», p. 244.

[122] WRIGHT, *Syriac Literature*, p. 286; DUVAL, *La littérature syriaque*, p. 405.

[123] SCHER, «Notice sur les manuscrits syriaques conservés dans la bibliothèque du Couvent de Notre-Dame des Semences», p. 58.

The only consolation was this, that its text could be secured by the several copies which it was possible to make before its disappearance[124]. One is Ms. 'Alqōš 174[125] which besides this work[126] includes a letter[127] and two *mēmrē*[128]. It was copied in 1885 in 'Alqōš by Deacon Isa bar 'Ešayā bar Qyriaqōs[129]. Another is Ms. Mosul Chald. 66[130] which contains the same work[131] copied in 1887 in the Monastery of 'Alqōš. The third copy appears in Ms. Vatican syr. 520[132] which once again presents this work[133]. This codex was copied in 1929 by Deacon Jausep bar Tūmā bar Sifā of the family of 'Abūnā in 'Alqōš. It is also known that two copies were held in private[134] hands[135].

It is necessary to make some comments on the structure of the legislative materials incorporated in this work of two volumes. While these volumes deal with ecclesiastical legislation in the areas of Christian virtues, ethics, cult, degrees in the ecclesiastical service, discipline[136] as well as ecclesiastical jurisdiction and law court, marriage, property and inheritance laws[137], one *mēmrā* is devoted to the sources of ecclesiastical legislation, and this is that which arouses special interest. The reason is this that 'Abdīšō', in his selection from these most ancient records put into the first *mēmrā* of the work, the Apostolic canons[138] in two sets[139],

[124] VOSTÉ, *Catalogue de la Bibliothèque Syro-Chaldéenne*, p. 67, note 1.

[125] *Ibid.*, p. 67.

[126] Fol. 1b-188b.

[127] Written by Eliyā Šīnāyā, metropolitan of Nisibis.

[128] One is by Narsai and the other by 'Aphrēm.

[129] VOSTÉ, *Catalogue de la Bibliothèque Syro-Chaldéenne*, p. 67.

[130] SCHER, «Notice sur les manuscrits syriaques dans la bibliothèque du patriarcat chaldéen de Mosul», p. 244.

[131] Included is a letter written by Eliyā bar Šīnāyā.

[132] VAN LANTSCHOOT, *Inventaire des manuscrits syriaques des fonds Vatican*, p. 47f.

[133] Fol. 3b-213b.

[134] One copy, written in 1898, was in the hands of B. Vandenhoff, who published on the basis of this manuscript a letter by Eliyā bar Šīnāyā in *Oriens Christianus* II, III (1913), p. 59ff., 236ff., and a mēmrā by 'Aphrēm in *Theologie und Glaube* IV (1912), p. 249ff.

[135] Chabot possessed another copy. Cf. SACHAU, *Syrische Rechtsbücher* III, p. XXVIII.

[136] These areas are covered in the first volume.

[137] Cf. the canons by Īšō' bar Nūn on monasticism, VÖÖBUS, *Syriac and Arabic Documents*, p. 191ff.

[138] The contents of the second volume.

[139] Chapter III. About these 27 canons, see VÖÖBUS, *The Didascalia Apostolorum in Syriac* (Text), vol. I, p. 41ff.; (Translation), vol. I, p. 36ff.

About the contents of this work, see VOSTÉ, *Ordo iudiciorum ecclesiasticorum a Mar 'Abdišō'*, p. 46ff.

the Didascalia[140], and then also the canons ascribed to Mārūtā[141] — all this[142] before he introduces canons of the earliest synods[143].

Although ʿAbdīšōʿ has adopted a different method in this work and has abridged the canons and has made excerpts, he has nevertheless given us another source in the history of the preservation of the canons.

3. Additional Sources in Arabic

a. The Arabic Version by Abulfarağ ibn aṭ-Ṭaiyib

For the transmission of the canons bearing Mārūtā's name one must also take a legislative work in Arabic into account. This work bears the title: *Fiqh an - naṣrānīya*[144], «The Right of Christianity»[145]. There have been some disputes caused by the uncertainty regarding the author of this work, caused by the fact that the manuscript[146] has come down without a title; also since the ending is lost, that it has no colophon, and thus that all data on the origin of this source in the manuscript itself are lost. So it has been proposed[147] that this work comes from another author, different from the wellknown Ibn aṭ-Ṭaiyib, that he lived in the 14th century, and served as a secretary for Patriarch Timotheos II[148]. However, this thesis goes too far, ignoring as it does solidly founded historical facts. First of all, on paleographical grounds, the manuscript belongs to the 13th century[149]. Further, the testimony of literary sources is sufficiently ancient. The earliest witness is al-Baihaqi[150] who tells us that the author of this work was a Nestorian Christian, who flourished in the first half of the 11th century as a philosopher, clergyman and

[140] Chapter IV: 81 canons.
[141] Chapter V.
[142] Chapter VI: the 73 canons of «Nicea».
[143] Chapter VII: the synodical acts under Isḥāq; chapter VIII: the synodical acts under Yahbalāhā; chapter IX: the synodical acts under Mār ʾAbā.
[144] *Fiqh an-naṣrānīya*, ed. Hoenerbach und Spies.
[145] See the canons of Bābai, the rules for the school of the Monastery of Mār Gabriel, and the canons of Īšōʿ bar Nūn, in Vööbus, *Syriac and Arabic Documents*, p. 178ff., taken from this manuscript.
[146] Ms. Vatican Arab. 153.
[147] Riedel, *Kirchenrechtsquellen*, p. 151f.
[148] Catholicos Timotheos II ruled till 1353 when he died.
[149] Spies und Hoenerbach, *Fiqh an-naṣrānīya*, p. 1ff.
[150] *Tatimma Ṣiwān al-ḥikma*, ed. Shafi, p. 27ff. This is the oldest source by an author who died in 1169.

physician in Baghdad. This information is supported by the testimony of Ibn al-ʿAssāl the older[151], Ibn Abī Uṣaibiʿa[152] and Abū ʾl-Barakāt[153]. This joint evidence is very strong, testifying that the Nestorian Abulfarağ ibn aṭ-Ṭaiyib was the author of the *Fiqh an - naṣrānīya* «which comprises the ecclesiastical canons as well as the western and oriental synods».

The author of this work incorporated in his person a philosopher, namely an interpreter of Aristotle, a physician — an interpreter of Galenos — and a priest, serving as a physician and teacher at the ʿAḍūdiya Hospital in Baghdad. He was celebrated as a very productive author in several areas of literary and scholarly study[154]. These cover the medical field[155] as well as theological disciplines[156]. The work which has kept the memory of his alive is the Arabic version[157] of the Diatessaron of Tatian[158], as one of the many other Syriac documents which he has salvaged through his translation activity. All these accomplishments contributed to his fame, having earned an excellent reputation in the eyes of the Arab rulers in Baghdad as well as in the whole of Iraq. As a priest he served as a secretary to a catholicos, whose person has been identified variously as Timotheos[159], Yūḥannā ibn Nāzūk[160] or Eliyā[161]. While the date of his birth has sunk into oblivion, the date of his death is certain: his fruitful life came to its end in 1043.

With regard to the character and quality of the Arabic version of the canons which is earlier than the earliest Syriac manuscript at our disposal, our hopes of finding some aid here for textual criticism have been dashed.

As has become apparent from an analysis of the synodical canons[162],

[151] Ibn al-ʿAssāl the older belongs to the first part of the 13th cent. Nicoll, *Bibliothecae Bodleianae Codicum Orientalium Catalogus* II, p. 42.
[152] *ʿUyūn al-anba fī ṭabaḳāt al-aṭibbā* I, p. 239ff. This author died in 1270.
[153] *Miṣbāḥ az-zilma*, p. 653.
[154] He is reported to have produced more than 40 scholarly works.
[155] Brockelmann, *Geschichte der arabischen Literatur* I, p. 635; Suppl. I, p. 884.
[156] Graf, *Geschichte der chr. arabischen Literatur* II, p. 160.
[157] Marmardji, *Diatessaron de Tatien*.
[158] About the critical considerations regarding the question of authorship, see Vööbus, *Early Versions of the New Testament*, p. 8f.
[159] So Abū ʾl-Barakāt. But this must be an error since Timotheos died in 1353.
[160] Graf, *Geschichte der chr. arabischen Literatur* II, p. 160f. This patriarch ruled from 1012 till 1022.
[161] Assemani, *Bibliotheca orientalis* III, 1, p. 544. This patriarch ruled from 1028 till 1049.
[162] Guidi, «Ostsyrische Bischöfe», p. 388f.

the civil laws[163], the statutes[164] of the School of Nisibis[165] and other legislative sources[166], his translation technique in part shows reductions, in part accretions. There are also modifications and changes. Furthermore, most of his deviations rule themselves out of court without further ado. All this gives the impression that this text is a recension rather than a translation. We do not have the answers to all our questions regarding the sources of all these changes. It is clear that this problem is the more complicated because Ibn aṭ-Ṭaiyib did not translate these materials directly from the original documents. There was a mediator between the authentic sources and the Arabic version of them — namely a codification work which was composed in Syriac. This belonged to Gabriel, metropolitan of Bāṣrā, who composed his compendium in Syriac in the second half of the 9th century. Thus the work of Ibn aṭ-Ṭaiyib is a Nomocanon which represents in the systematic second half of the work a work built upon the foundation laid by the legislative work of Gabriel of Bāṣrā[167]. There is the possibility that at least one part of all these changes goes back to this Syriac *Unterlage*. The agglomeration of additions, reductions and modifications is not unique; it appears as a characteristic feature in the stream of tradition of such compendia.

b. The Arabic Versions

Once the canons ascribed to Mārūtā were translated into Arabic[168], new avenues for future success opened[169]. They found their way into Melchite ecclesiastical legislation. When and in what manner is still not clear.

Their success led them to Coptic Christianity. Here these traditions found a grand treatment. All that was in circulation of the cycle connected with the name of Mārūtā was gathered by Macarius into his corpus under the title: *The four Books of the Council of Nicea*. The prehistory which deals with the story of Constantinus and Helena in

[163] SACHAU, *Syrische Rechtsbücher* I, p. XIII.

[164] GUIDI, «Gli statuti della scuola di Nisibi», p. 167; NESTLE, «Die Statuten der Schule von Nisibis», p. 212f.

[165] VÖÖBUS, *The Statutes of the School of Nisibis*, p. 39.

[166] See also the canons of Īšō' bar Nūn, VÖÖBUS, *Syriac and Arabic Documents*, p. 191ff.

[167] GRAF, «Das Rechtswerk des Nestorianers Gabriel», p. 518.

[168] HAASE, *Altchristliche Kirchengeschichte nach orientalischen Quellen*, p. 247ff.

[169] GRAF, *Geschichte der chr. arabischen Literatur*, I, p. 590ff.

Syriac found a new redaction and free arrangement. The second book of this corpus embraces 81 canons known as the Arabic canons of Nicea since these in their Arabic version were the first which became known after the authentic canons. These are various[170] expansions[171] of the Syriac[172] texts and are also in a different arrangement[173].

The Arabic canons of Nicea were first[174] made known in a Latin translation by Alonso Pisani[175] which then were received as canons established by the celebrated council. Soon a revised[176] edition of the translation was edited by Francesco Torrès[177] which later found its way into the collections of the canons of the ecumenical councils[178]. An independent translation of the Arabic canons was produced by Ibrahim al-Haqlānī, better known as Abraham Ecchellensis[179]. Also this translation has been reproduced repeatedly[180]. This is a translation which is very free and inaccurate.

Scholarship has to wait for a critical edition of all these recensions in Arabic in order to evaluate their role and part in the transmission of these texts in Syriac.

[170] The first 32 canons in Arabic in the Corpus of Macarius have no counterpart in Syriac.

[171] There are elements which must belong to a younger stratum. Can. E57 (Macarius 20) has been suspected to be later than can. 14 of the Council of Chalcedon. This was observed already by RENAUDOT, *Historia patriarcharum Alex.*, p. 74. KOROLEVSKIJ sees can. 49 as an allusion to can. 2 of the Council of Chalcedon, «Studi storici sulle fonti di Diritto canonico orientale», p. 668f.

[172] Arabic canons 33-84 correspond with Syriac canons 1-45.

[173] A part of the canons which correspond with canons 48-73 in Syriac, constitutes another section and a separate book. This third book of the Nicaenum comprises 33 canons on monasteries, monks, monastic discipline and some other issues.

[174] *Acta et canones sacrosancti primi oecumenici concilii Nicaeni* (Dillingae 1572).

[175] This translation rests on the preparatory work of Giambattista Eliano who found 80 canons in a manuscript in the Coptic patriarchate and for the first time translated them into Latin. Francesco Torrès (Turrianus) revised the translation.

[176] The translation was revised again by the help of Paolo Orsini on the basis of a manuscript in Paris. Under this sounding name is a converted Mohammedan who changed his name.

[177] *Collectio* (Antwerpen 1578).

[178] DOMENICO NICOLINI, *Collectio* (Venice 1585), I, p. 573ff. HARDOUIN, *Conciliorum collectio* I, p. 463ff.; MANSI, *Sacrorum conciliorum nova collectio* II, col. 952ff.

[179] *Concilio Nicaeni prefatio, una cum titulis et argumentis canonum ac constitutionum ejusdem* (Parisiis 1645).

[180] HARDOUIN I, p. 447ff.; MANSI II, col. 981ff.

4. Abridged Recensions

a. Ms. Šarf. Patr. 234

Ms. Šarf. Patr. 234[181], a codex which comes of the 18th cent., represents a collection of legislative sources which in addition to the synodical canons includes also other legislative materials, also in the genre of *šū'ālē*[182]. Among other materials the codex has included a section with the canons ascribed to Mārūtā[183], introduced as: «The canons of the ecumenical synod of the 318 fathers, the bishops who were gathered at Nicea». At the end of the cycle comprising 26 canons it is stated once more: «The canons of the 318 holy fathers have ended here».

The compiler has made a selection. By leaving out the first canon, he included a number of canons in their proper sequence[184] but soon[185] began to omit others. And as he proceeded his work became irregular[186] and the gaps became wider. When he resumed after a gap he more or less followed the sequence[187]. Then he jumped to another block[188] then far back[189] in order to return and pick up some more, one after another, without jumping[190].

His arbitrariness is even more manifested by the way he handles the text of the canons. All the headings have been left out. Changes, modifications and omissions have been introduced. Although some canons have less incisions, there are others where they are quite drastic[191]. All these changes which occur here must fall to his account. As a result there are many isolated readings which do not occur in the

[181] Under «Droit canonique» SHERWOOD, «Le fonds patriarcal», p. 102 does not mention this manuscript.
[182] VÖÖBUS, *Syrische Kanonessammlungen* I, 1, B, p. 265, 278, 293.
[183] Fol. 15b-25a.
[184] Can. 2-6.
[185] His can. 7 is actually can. 9.
[186] Of can. 8 only the stereotyped introductory formula is retained; instead of can. 9 and 10 there are only gaps.
[187] Can. 11-13 represent can. 13-15, but then can. 13 = 15, can. 15 has a gap, can. 16 = 19 and can. 7 = 20.
[188] Can. 18 = 30, 19 = 32, 20 = 33, 21 = 35.
[189] Can. 22 = 14.
[190] Can. 23-26 present can. 43-46.
[191] Can. 18, which is can. 30 in the collection, shows the extent of the modification. The canon deals with the *kārūzūtā*, the liturgical proclamation of the prelates. After the patriarch it introduces the metropolitan and the bishop against the original which speaks of the archdeacon and the chorepiscopus in this connection.

traditions of the transmission of the text. There are good reasons[192] to conclude that an arbitrary hand has been involved in this.

Since these texts with their new readings do not offer renderings which deepen our knowledge regarding the main lines in the transmission of the text, one must remain careful. It is for this reason that they have not been included into the apparatus in order not to burden it.

It is a matter of regret that just this source has been tampered with, since the text type it unfolds in general reveals an electic kind of pattern It displays the pattern represented by Ms. B but also readings which go hand in hand with the text type of Ms. C and as it also is reflected by the text used by ʿAbdīšōʿ in his Nomocanon.

b. Ms. Br. Mus. Orient. 2310

Ms. Br. Mus. Orient. 2310, a codex which according to its colophon was copied in the year 2068 A. Gr., i.e. 1756/7 A.D.[193], contains various documents among which are legislative sources[194] ascribed to Theodor of Mopsuestia[195], all of which were initiated by the canons furnished with a label which has had a magic spell, namely Nicea. The title reads: «The synod of the 318 bishops gathered in Nicea»[196]. The cycle presents a collection comprising altogether 51 canons[197]. However, not all have survived. Due to a falling out of a folio page there is a gap[198].

What is presented by this collection which in its extent is more than twice larger than the original cycle of the canons of Nicea is actually a potpourri. The two canons placed at the top of this cycle bear the label of Nicea rightfully, since the first canon is, indeed, the first of the authentic canons of the council of Nicea, and the second also, represents can. 5 of the original canons. However, after an introduction of a block of canons[199], selection becomes arbitrary[200] and very irregular[201]. Then

[192] See footnote 191.
[193] MARGOLIOUTH, *Descriptive List of Syriac Manuscripts*, p. 8.
[194] The collection of canons is followed by the juridical decisions by an author introduced as Catholicos Timotheos.
[195] These belong to the genre of *šū'ālē*.
[196] Fol. 1b.
[197] Fol. 1b-11b.
[198] The lacuna covers the end of can. 30 till the beginning of can. 35.
[199] Can. 3-13 = can. 1-3, 8, 10-11, 14, 16-19.
[200] Can. 14 about the prohibition of relationships with the Jews is separated from can. 19, and in this way made independent.
[201] Can. 15 = 20; can. 16 = 33; can. 17 = 35; and can. 18 = 43.

the canons ascribed to Mārūtā are left behind and the collection infuses completely new legislative ordinances drawn from entirely different sources[202]. These new canons pertain to the domain of ritual, cult, worship, and liturgy combined with those in the realm of ethical code and Christian behavior in life. In the very midst of these materials the collection throws in suddenly another canon of the collection of Mārūtā[203]. At the end, too, the collection once again resumes the canons ascribed to Mārūtā[204]. But for the concluding canon[205], the compiler found another source more appropriate than the canons of Nicea or the canons ascribed to Mārūtā.

As an abridgement this recension has cut not only into the structure of the canons[206] but also into the form of the canons themselves. The degree of reductions varies. There are canons in fuller presentation but on the other hand there are canons in which the extent has been curtailed drastically. Besides reductions this recension is marked by occasional expansions so that sometimes the same canon displays both tendencies.

5. Groundlines for the Edition

Due to the disparate character of this concatenation of texts in various sources comments must be made here which concern the edition of these materials.

In the most important part which covers legislative sources two sets of canons are presented here. The first represents the Pseudo-Nicene canons or the canons ascribed to Mārūtā. Here Ms. Alqōš 169 (A)[207] serves as the base for the edition of the text on the basis of which other manuscripts have been collated. Besides all the extant manuscripts, Ms. Vatican Syr. 501 (B), Ms. Borg. Syr. 82 (C), Ms. Mingana Syr. 586 (D), and Ms. Mingana Syr. 47 (E), the sources provided by the Nomocanon of ʿAbdīšōʿ[208] have been utilized.

[202] Beginning with can. 19.
[203] Can. 27 = 44.
[204] Can. 49 = 63; can. 50 = 69.
[205] Can. 51: «We have determined that it is not allowed for Christians to pervert the orthodox creed which was set up by us in Nicea of Bithynia, but that it should be proclaimed by all the Christians bravely at all times when they consecrate the mysteries on Sundays and festivals», fol. 11ab.
[206] See footnote 200 about can. 14.
[207] See page VI ff.
[208] See page XV ff.

The second covers the canons of the council of Nicea, a recension which is different from the versions which represent an accurate translation of the canons which has been made known[209] or which appears in manuscripts which have been discovered[210]. Thus in the recension of Mārūtā in its changes, modifications, adjustments and adaptations a different source unfolds itself. Due to the circumstances[211] Ms. Alqoš 169 could not be used. Here Ms. Vatican Syr. 501 (B)[212] serves the basis of the edition. The rest of the textual traditions in the manuscripts just mentioned is in the apparatus.

For the related texts arranged in the edition preliminary as well supplementary Ms. Vatican Syr. 501 (B) serves as the base.

Slips and errors in the manuscripts serving as the base have been corrected in the light of other manuscripts.

With regard to the arrangement of the textual critical apparatus the following sigla have been employed:

+	addition to the text.
~	transposition.
ʾ	the portion of the clause in the text whose beginning is marked by ʾ up to the footnote number in the text designates a group of words of a longer portion which have undergone changes; in the critical apparatus this sign is combined with the footnote number.
...	lacuna, the dots approximate the number of letters.
abbr	abbreviation.
bl	blank.
corr	the original writing has been corrected.
ditt	dittography.
hom	homoioteleuton.
marg	the word or a group of words is placed in the margin.
orig	written originally.
vid	videtur.
supra	the words or the group of words is placed between the lines.
1342	changes in the sequence of words.

[209] Howard, *The Canons of the Primitive Church*; Cowper, *Syriac Miscellanies*, p. 1ff.; *Syrische Kanones der Synoden*, ed. Schulthess, p. 14ff.
[210] Vööbus, *Syrische Kanonessammlungen* I, 1, B, p. 443ff.; Id., «Discovery of Important Syriac Manuscripts on the Canons of the Ecumenical Councils», p. 94ff.
[211] See page VIII f.
[212] See page IX f.

>	in textual critical analysis the sign marks a variant which goes against readings in other versions.
[ ]	the text has suffered and shows lacunae.
< >	the word or a group of words have been restored.
( )	appear only in the translation and mark words which do not appear in the original text but have been added in order to give more clarity to the translation.

[ܡܫܬܬܐ ܡܫܚܠܐ]

ܗܘܐ ܡܢܗ ܕܝ ܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ
ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ [1] ܕܡܫܬܬܐ ܕܝ ܡܢ ܠܫܢܐ ܗܘ ܐܝܟ
ܕܡܫܬܬܐ [2] ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܕܡܫܬܬܐ ܐܝܟ, ܡܫܬܬܐ
ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ .

ܐ

ܡܫܬܬܐ, ܐܝܟ ܗܘ ܐܝܟ [3] ܡܫܚܠܐ
ܡܫܚܠܐ

[4] ܡܫܬܬܐ ܐܝܟ ܡܫܚܠܐ ܗܘ ܡܫܚܠܐ ܕܡܫܬܬܐ [5] ܡܫܬܬܐ ܐܝܟ ܡܫܚܠܐ
ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ [6] ܡܫܬܬܐ, ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ
ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ [7] ܡܫܚܠܐ. ܡܫܚܠܐ [8] ܡܫܚܠܐ ܕܡܫܬܬܐ
ܡܫܚܠܐ ܕܡܫܬܬܐ [9] ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ
ܡܫܚܠܐ ܕܡܫܬܬܐ ܡܫܚܠܐ ܕܡܫܬܬܐ .

ܕܝ ܡܢ ܡܫܚܠܐ [10] ܡܫܚܠܐ. ܡܫܚܠܐ [11] ܡܫܚܠܐ [12] ܡܫܚܠܐ ܡܫܚܠܐ
ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ
ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ :
ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ [13] ܡܫܚܠܐ [14] ܕܝ ܡܫܚܠܐ [15] ܡܫܚܠܐ ܡܫܚܠܐ
ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ [16] ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ
ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ ܡܫܚܠܐ

ܡܬܝܠܝܬܐ ܕܡܪܝ ܝܫܘܥ ܡܫܝܚܐ [19] ܕܐܝܬܝܗܘܢ ܒܫܘܠܛܢܐ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܐܡܝܢ [20]. ܫܠܡ ܠܟܘܢ ܡܢ ܩܕܡ ܐܒܐ ܕܢܗܪܐ ܕܫܡܫܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܐܝܬ ܒܗ ܟܠ ܫܘܠܛܢ ܘܟܠ ܡܠܟܘܬ

[73] om E — [74] ܐܝܠܝܢܐ E: ' bl C — [75] ' bl C — [76] bl C — [77] ܐܡܬܐ E: bl C — [78] without seyame — [79] om C — [80] om E: ' bl C — [81] bl C — [82] ܐܠܗܐ DE — [83] bl + ܐܝܬ ܠܗ ܠܗ ܡܫܬܡܫ (E marg ܐܠܗܐ) ܐܠܗܐ CE — [84] bl C — [85] ' bl C — [86] ܠܐ E: bl C — [87] ' bl C — [88] ~ ED — [89] bl C — [90] om E — [91] om E: ' bl C — [92] ' bl C — [93] + ܐܝܟ E — [94] bl C — [95] + ܐܝܬ CE: ' marg D — [96] bl C — [97] + ܡܢ E: ' bl C — [98] ܐܠܗ D — [99] ' bl C — [100] ' bl C — [101] ' bl C — [102] ' bl C — [103] ' bl C — [104] om E — [105] ' bl C — [106] ܡܢ D: ' bl C — [107] ' bl C — [108] ' bl C

[109] ܡܫܬܡܫ E: bl C — [110] with seyame E — [111] ܐܠܗܐ D — [112] bl C — [113] dittography C — [114] ܐܠܗܐ CE — [115] + ܐܝܟ CE — [116] om C — [117] + ܐܝܬ CDE — [118] ܐܠܗܐ E — [119] ܐܠܗܐ E — [120] ܡܢ E — [121] ܡܢ E — [122] ܐܠܗܐ E — [123] + ,ܡ E: bl C — [124] bl C — [125] + ܡܢ CE — [126] ܐܠܗܐ C: ܐܠܗܐ E — [127] ܡܢ ܥܠ CE — [128] ܡܢ ܐܠܗܐ CE — [129] ܐܠܗܐ CE

[130] [131] [132] [133] [134] [135] [136] [137] [138] [139] [140] [141] [142] [143] [144] [145]

[130] + CE — [131] E — [132] CE — [133] CE — [134] CE — [135] + CE — [136] the reading is from CE: BD — [137] CE — [138] E — [139] C — [140] CE — [141] *bl* C — [142] *bl* C — [143] *corr* D — [144] CE — [145] + D

[146] [147] [148] [149]

[146] E — [147] E — [148] + CE — [149] CE.

ܕ

[ܐܪܥܐ ܕܥܠܡܐ]

ܐܪܥܐ ܕܥܠܡܐ ܗܘܝܬ ܒܗ ܡܝܬܐ ܕܐܢܫܐ ܗܘܝܢ ܐܝܟ ܕܚܛܝܢ. ܗܘܝܬ ܐܪܥܐ ܡܢܗ ܐܬܝܠܕ. ܠܗ[1] ܕܫܡܝܐ ܡܢܗ ܐܬܝܠܕ ܐܝܟ ܕܐܢܫܐ ܕܚܛܝܢ ܡܬܝܢ ܡܢ ܟܠ ܗܘܝܢ ܕܐܢܫܐ ܕܚܛܝܢ ܐܬܝܠܕ. ܗܘ ܐܪܥܐ[2] ܕܐܝܟ ܗܘܝܢ ܡܢܗ ܐܬܝܠܕ ܕܚܛܝܢ. ܕܫܡܝ. ܗܘ ܐܪܥܐ ܕܐܝܟ ܗܘܝܢ ܐܬܝܠܕ ܕܚܛܝܢ[3] ܕܐܝ ܐܝܟ ܕܐܢ ܐܝܟ ܕܐܝ ܐܝܟ ܕܐܪܥܐ

[34] [35] [36]

[37] [38] [39] [40] [41] [42] [43] [44] [45] [46] [47] [48] [49] [50] [51] [52] [53] [54] [55] [56] [57] [58] [59] [60] [61] [62] [63] [64] [65] [66] [67] [68]

[69] [70] [71] [72] [73] [74] [75] [76] [77] [78] [79] [80] [81] [82] [83] [84] [85] [86] [87] [88] [89] [90] [91] [92] [93] [94] [95] [96] [97]

[34] *bl* C — [35] + ܐܢ C — [36] *bl* C — [37] *bl* C — [38] *bl* C — [39¹] *om* C — [40¹] *bl* C — [41] *bl* C — [42] *om* D — [43] + ܠܗ C — [44] *om* C — [45] *om* C — [46¹] ~ C — [47] + ܠܗ C — [48] ܐܢ C — [49] *bl* C — [50] *bl* C — [51¹] *bl* C — [52] + ܡܢ C — [53¹] ~ C — [54] + ܡܕܝܢܬܐ C — [55] *bl* C — [56] *bl* C — [57] *bl* C — [58] *bl* C — [59] *bl* C — [60] *bl* C — [61] + ܐܝܟ C — [62] *bl* C — [63] *bl* C — [64] + ܡܬܪܝܢ ܡܬܩܢܝܢ .... ܡܬܩܢܝܢ ܬܪܝܢ C — [65] *om* C — [66] *bl* C — [67] *bl* C — [68] *bl* C

[69¹] *bl* C — [70¹] *bl* C — [71] ܒܡܬܝܢܐ ܕܐܪܥܐ C — [72] *bl* C — [73¹] *bl* C — [74¹] *bl* C — [75¹] *bl* C — [76] + ܡܢ C — [77¹] *bl* C — [78¹] *bl* C — [79] ܕܢܝ C — [80¹] *bl* C — [81] ܐܝܟ C — [82] *bl* C — [83] *bl* C — [84] *bl* C — [85] *om* C — [86] + ܡܬܪܝܢ C — [87] ܒܡܕܝܢܬܐ C — [88] + ܠܗ ܕܐܪܥܐ C — [89] ܒܡܕܝܢܬܐ C — [90] ܡܬܩܢܝܢ C — [91] *om* C — [92] *om* C — [93] ܡܬܩܢܝܢ C — [94] *om* C — [95] ܡܕܝܢ C — [96] *bl* C — [97] ܡܬܩܢ D

[ܡܫܘܬܐ ܕܥܠ]

ܒܟ ܡܢ ܕܠܐ ܡܫܬܡܥ ܠܗ ܡܫܬܬܐ ܕܡܪܝ ܐܝܠܝܐ. ܘܠܡܢ ܕܟܠ ܡܕܝܢܬܐ ܕܐܝܠܝܐ ܥܠ ܡܢ ܕܟܠ ܡܠܟܘܬܐ ܕܐܝܠܝܐ.

ܐܝܟ ܕܟܠ ܡܕܝܢܬܐ ܕܡܫܬܡܥ ܠܗ ܡܫܬܬܐ ܕܡܪܝ ܐܝܠܝܐ ܕܐܝ ܡܢ ܕܟܠ ܡܠܟܘܬܐ ܕܐܝܠܝܐ ܕܐܝ ܡܢ ܕܟܠ ܡܠܟܘܬܐ ܕܐܝܠܝܐ ܕܐܝ ܡܢ ܕܟܠ ܡܠܟܘܬܐ ܕܐܝܠܝܐ.

ܡܢ

ܗܠܝܢ ܕܝܠܗ ܕܥܒܕ ܡܢܝܢܐ ܡܢ ܟܠܗ [24] ܕܢܦܫ
ܕܡܬܩܪܒܝܢ. ܐܦܠܘ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܥܠܡܐ [25] ܕܡܬܟܠܝܢ ܒܗ ܫ,
ܡܢܘܢ, ܕܡܢ ܗܘ. ܡܢܝܢܘܬܐ ܕܢܦܫ ܕܥܒܕܝܢ
ܕܢܦܫ ܕܝܢܐ ܕܠܡܫܬܡܫܢܐ ܠܡܢܦܩ ܐܝܟ ܕܡܫܬܡܫ. ܡܢ ܕܡܢ
ܕܝܢܐ ܡܢ ܕܢܘ ܡܕܡܢܝܢ ܠܗ ܡܢ ܕܢܦܫ ܕܝܢܐ
ܕܡܬܩܪܒ. ܐܦ ܡܢ ܕܐܦܣܩܘܦܘܬ ܡܢܝܢ ܕܡܬܩܪܒ ܕܝܢܐ
ܕܡܬܩܪܒ ܠܟܝܢܐ ܕܡܬܩܪܒ ܡܢ ܕܦܠܩܛܘܢ ܕܡܬܩܪܒ [26] ܠܐ ܗܘܐ
ܕܡܬܩܪܒ ܡܫܬܡܫܢܐ ܕܡܬܩܪܒ.

ܡܢܘ ܕܢܦܫ [27] ܕܠܡܬܩܪܒ ܦܠܝܛܘ ܕܥܠܡܐ ܡܢ
ܕܡܬ ܡܢ ܕܡܬܩܪܒ ܒܝ ܕܐܝܟ ܥܠܡܬܐ ܕܡܬܩܪܒ
ܡܢ. [28] ܦܠܝܛܘܬܐ ܕܡܬܩܪܒ ܦܠܝܛܘܬܐ ܕܦܠܝܛܘ ܡܢ ܕܡܬ
ܒܝ ܡܪܝ : ܕܡܬܩܪܒ ܦܠܝܛܘ ܡܢ ܕܡܬ ܦܠܝܛ ܕܡܬ
ܕܡܬ ܥܠܡܬܐ ܕܥܒܕ ܡܢܝܢܘܬܐ ܕܡܬܩܪܒ ܠܥܒܕ ܕܡܬ
ܕܡܬ. ܐܝܟܢܐ ܡܢܝܢ ܕܡܬ ܕܡܬ ܕܡܬ ܕܡܬ ܕܡܬ
ܕܡܬ ܕܡܬ ܕܡܬ

ܕܢ ܐܝܟ ܡܢܗܘܢ ܡܫܬܠܡܝܢ ܗܘܘ ܐܦ ܠܟܠܗ ܒܟܝܢܐ ܕܫܘܬܦܐ ܕܫܘܬܦܐ
ܕܥܠܡܐ[44].

ܐܦ ܠܐ[45] ܡܫܬܡܥ ܦܘܩܕܢܐ ܠܡܠܟܐ ܕܡܠܟܐ[46]
ܕܐܠܗܘܬܐ[47] ܠܐ[48] ܗܘܐ ܠܡܠܟܐ ܕܫܘܬܦܐ[49] ܕܐܝ[50].
ܗܘ ܒܗ ܕܐܝ ܡܢ[52] ܡܠܬܐ ܕܥܠܡܐ[51] ܕܐܝܟ ܐܝܟ ܐܦ ܐܢܐ
ܕܟܝܢܐ ܕܫܘܬܦܐ[53] ܕܥܠܡܐ ܕܐܠܗܘܬܐ.
ܐܦ ܐܢܐ[54] ܕܐܝ ܡܢ ܠܐ[55] ܡܫܬܡܥ ܡܠܬܐ[56]. ܕܥܠܡܐ
ܕܐܝ ܕܐܠܗܘܬܐ[58] ܕܡܠܟܐ[57] ܕܡܠܟܐ ܕܥܠܡܐ ܕܐܝ.
ܕܟܝܢܐ ܕܐܝ ܡܢ[60] ܡܢ ܐܠܗܘܬܐ[59] ܕܐܠܗ ܕܐܠܗ ܕܐܠܗ
ܕܐ[65] ܡܢ ܕܐ[64] ܕܢ[63] ܕܐܝ[62] ܠܡܢ[61] ܕܥܠܡ ܕܐ
ܕܐܝ ܠܐ ܕܥܠ ܠܐ[67] ܕܐ[66]. ܕܐ[69] ܕܐ[68] ܕܐ
ܕܐ ܐܦ[70] ܕܐ ܕܐ[71] ܕܐ ܕܐ[72] ܕܐ ܕܐ[73] ܕܐ[74]
ܕܐ ܕܐ ܕܐ ܕܐ[75] ܕܐ ܕܐ ܕܐ ܕܐ[76] ܕܐ ܕܐ ܕܐ
ܕܐ ܕܐ ܕܐ ܕܐ[77] ܕܐ ܕܐ ܕܐ[78]. ܕܐ ܕܐ ܕܐ[79] ܕܐ[80]
ܕܐ ܕܐ.

ܕܐ ܕܐ ܕܐ[81] ܕܐ[82] ܕܐ ܕܐ ܕܐ[83] ܕܐ ܕܐ
ܕܐ. ܕ[84] ܕܐ ܕܐ ܕܐ ܕܐ[85] ܕ[86] ܕܐ[87]
ܕܐ ܕ[88] ܕܐ ܕܐ[89] ܕ[90] ܕ ܕ ܕ[91] ܕ[92] ܕ[93] ܕ ܕ

[44] N VII, 1 + ܕ ܕ ܕ

[illegible]

[illegible]

[illegible]

ܐ.

[ܥܠ ܪܕܦܬܐ]

ܘܕ ܟܝ ܢܦܩܘ ܥܠܝܗܘܢ ܡܠܟܘܬܐ ܕܫܘܠܛܢܐ ܕܐܝܬܝܢ ܒܗ ܡܫܝܚܘܬܐ ܕܐܝܬ ܠܗ ܡܫܝܚܐ ܕܐܝܬ ܠ

ܡ

[ܥܠ ܡܝܗܝܡ]

ܗܘܐ ܕܝܠܗ ܕܡܠܟܐ ܕܡܪܝܐ ܕܥܠ ܟܠ ܐܢܫܐ. ܡܢܝܢ ܕܡܫܝܚܐ ܕܢܦܩ ܡܢ ܡܪܝܡ ܕܝܠܕ ܝܫܘܥ ܡܫܝܚܐ. ܐܦ ܗܘ ܕܡܫܝܚ ܡܢ ܡܪܝܡ ܕܝܠܕ ܝܫܘܥ

[47] ܐܝܟ ܕܐܬܝܢ ܐܠܗܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܘܡܢ ܗܢܐ ܕܡܬܚܙܝܢ ܠܗ ܡܢ ܒܢܝ ܐܢܫܐ. ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܕܦܠܛܘܣ ܕܠܐ ܢܬܚܙܐ ܠܢ ܐܠܐ ܒܫܘܠܛܢܐ ܕܡܫܝܚܐ. ܕܗܢܘܢ ܕܡܬܚܙܝܢ ܠܗ ܡܢ ܒܢܝ ܐܢܫܐ ܕܠܐ ܢܬܚܙܐ ܠܢ ܐܠܐ ܒܫܘܠܛܢܐ ܕܡܫܝܚ

ܐܝܟ ܕܐܝܬܝܗܘܢ ܡܬܚܙܝܢ ܕܐܝܟ ܕܐܝܬܝܗܘܢ ܡܬܚܙܝܢ. ܐܦܠܘ ܕܐܝܟ ܕܐܝܬܝܗܘܢ ܡܬܚܙܝܢ

a

[ܡܬܬܝܐ ܕܡܪܝܐ ܕܐܝܠܢܐ ܕܡܕܝܢܬܐ]

ܗܘܝܢ ܡܪܝܐ ܕܐܝܠܢܐ ܕܡܕܝܢܬܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ ܕܡܕܝܢܬܐ ܕܡܪܕܝܢ ܕܥܠ ܟܠ

[illegible]

[illegible]

[illegible]

[105] ܐܝܟܢܐ : ܠܐ ܟܠ ܟܠܡܐ ܕܡܬܟܬܒܝܢ ܥܠܝܗ [106]
ܟܠܗ ܕܟܬܒܬܐ ܗܕܐ [107] ܕܟܬܝܒ ܕܟܬܒ. ܐܦܠܐ [108]
ܠܡܬܟܬܒ ܕܟܬ [109] ܡܬܟܬܒ ܒܟܬܒܘܬܐ ܕܡܬܟܬܒ. ܐܠܐ
ܡܬܟܬܒ ܡܢ ܕܐܬܟܬܒ ܕܟܬ ܕܐܝܟ ܒܟܬܒ
ܕܟܬ ܕܐܝܟ ܕܟܬ ܟܠܗ ܕܟܬ. ܐܦܢ ܟܬܒ ܟܠ ܕܟܬ
ܐܦܠܐ ܡܢ ܟܬܒܬܐ ܕܟܬ ܕܟܬ.
ܗܝܢ ܐܝܟ ܐܝܟ ܕܟܬ ܐܠܐ ܠܐ ܐܝܟ ܕܟܬ
ܕܟܬ ܡܬܟܬܒ ܗܝܢ : ܐܝܟ [110] ܗܝܢ ܗܝܢ ܗܝܢ ܡܬܟܬܒ
ܐܠܐ ܠܐ ܐܝܟ ܐܠܐ ܐܝܟ ܕܟܬ ܡܬ ܠܐ ܕܟܬ
ܕܟܬ [111] ܕܟ ܕܟ [112] ܕܟ [113] ܕܟ [114] ܕܟ
ܡܬܟ : ܡܬܟ ܡܬ ܕܟ ܡܬ ܕܟ ܡܬ ܕܟ ܡܬ ܕܟ
ܕܟ ܕܟ ܕܟ ' ܕܟ [115] : ܕܟ
ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ
ܕܟ : ܠܐ ' ܕܟ ܕܟ ' [116] ܕܟ
ܕܟ [117] ܕܟ [118] ܕܟ.
ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ
ܕܟ [119] ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ [120]
ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ ܕܟ [121] ܕܟ [122].
ܕܟ ܕܟ ܕܟ ' : ܕܟ ܕܟ ܕܟ ܕܟ [123].
ܕܟ ܕܟ ' ' ܕܟ [124] ܕܟ ' [125] ܕܟ
ܕܟ ܕܟ [126] ' ' ' ' [127] ܕܟ
ܕܟ ' [128] ' : ' ' ' [129] ' ' '
' ' ' ' [130] ' ' ' ❖

[105] + ܕܡ CE — [106] + ܕܟ E — [107] *bl* C — [108] ܕ E — [109] *bl* C — [110] ' ' *corr* C — [111] *bl* C — [112] ' C — [113] ' C — [114] *om* C — [115] ' ' ' E — [116] ' ' ' '

[14] + ܐܝܟܢܐ ܕܥܒܕܐ C — [15] *om* C — [16] ܐܢܐ C — [17] + ܕܝ C — [18] without seyame C — [19] *bl* C — [20] ܡܢܗܪܐ C — [21] ܡܕܝܢܬܐ C — [22] ܡܢܗ C — [23] *om* C — [24] + ܕܝ C — [25] ܡܢ ܡܕܝܢܬܐ C — [26] ܡܫܬܠܛܢܘܬܐ C — [27] without seyame CD — [28] + ܗܘ C — [29] ܡܕܝܢܬܐ C — [30] ܗܘ C — [31] *marg* C — [32] *om* C

[33] *om* C — [34] ܡܢ ܡܠܟܐ C — [35] ܡܕܝܢܬܐ C — [36] *bl* C — [37] ܡܢܗܪܐ C — [38] without seyame C — [39] ܡܠܟܐ C — [40] ܡܢ ܡܕܝܢܬܐ C — [41] ܕܐܠܗ C — [42] ܡܢ ܡܕܝܢܬܐ C — [43] ܕܐܠܗ C — [44] ܐܠܗ C — [45] ܡܫܬܠܛܢܘܬܐ C — [46] *om* C — [47] ܡܫܬܠܛܢܘܬܐ C — [48] *om* C — [49] *om* C — [50] ܡܫܬܡܥ C

ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟܡܐ ܕܥܒܕ ܚܛܝܬܐ ܕܥܠܡܐ ܗܢܐ ܕܐܬܐ ܠܡܫܪܝܐ ܕܐܠܗܐ ܕܚܝܐ ܕܐܝܟ ܕܐܝܬ ܠܝ ܚܛܝܬܐ ܕܥܠ

ܗܘܝܬ ܐܝܟ ܡܢܗܪ ܕܐܡܐ. ܡܢܗ ܕܐܡ ܡܢ ܗܘܝܬ ܐܝܟ ܕܐܡܐ. ܐܠܐ ܡܢ ܗܘܝܬ ܐܝܟ ܡܢ ܕܐܡ ܡܢ ܗܘܝܬ ܐܝܟ

[ܐܓܪܬܐ ܕܡܪܝ ܐܝܣܚܩ]

[1] ܐܓܪܬܐ ܕܡܪܝ ܡܪܝܐ ܩܫܝܫܐ ܐܝܣܚܩ ܕܐܬܝܬ ܠܗ ܡܢ ܡܪܝ ܡܪܝ ܐܝܣܚܩ ܩܫܝܫܐ

ܘܠܐ ܡܬܚܙܝܢ ܠܗ ܡܢ ܟܠ ܐܢܫܐ ܕܥܠܡܐ ܗܢܐ ܕܐܝܟ ܕܐܢܬ ܐܡܪ ܠܝ ܕܐܢܐ ܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܕܢܦܠ ܒܝܕ ܫܠܝܛܐ ܕܡܠܟܘܬ ܫܡܝܐ ܕܠܐ ܢܬܚܙܐ ܠܟ

[76] ܡܫܬܐ ܕܝܠܗ ܗܘܐ [75] ܡܫܚܐ ܕܡܫܝܚܐ ܕܡܪܝܐ [74] ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܗܘܐ. ܐܡܪܝܢ ܕܡܫܝܚܐ ܕܐܝܬܘܗܝ [77] ܠܡܐ
ܡܢܝܢ ܕܡܫܝܚܐ. ܐܝܬܘܗܝ [78] ܐܡܪܝܢ ܕܡܫܝܚܐ
ܕܐܝܬ ܒܗ ܫܘܐ [80] ܐܝܬ ܕܐܝܟ ܕܡܫܝܚܐ [79] ܐܝܬ ܕܐܝܟ
ܕܡܫܝܚܐ ܕܡܪܝܐ ܕܐܝܬ ܠܗ ܡܢ ܕܐܝܬ ܕܡܫܝܚܐ [81] ܕܡܫܝܚܐ : ܐܡܪ
ܕܐܝܬ ܒܗ ܫܘܐ [83] ܡܫܝܚܐ ܕܡܫܝܚܐ [82] ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܐܝܬ ܕܡܫܝܚܐ ܠܗ ܕܐܝܬ ܠܗ [85] ܡܪܝܡ [84] ܕܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܪܝܡ [86] ܠܗ ܕܐ, ܠܗ [87] ܕܐܝܬ [88] ܕܡܫܝܚܐ
ܕܡܫܝܚܐ.

ܠܡܢ ܕܐܝܬ ܠܗ ܡܫܝܚܐ [89] ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܡܫܝܚ.

[74] + ܡܫܝܚܐ ܗܘܐ CE — [75] ܡܫܝܚܐ CE — [76] *om* CE — [77] ܡܫܝܚܐ CE — [78] ܐܡܪܝܢ CE — [79] ܕܡܫܝܚܐ E — [80] + ܕܐܝܬ CE — [81] ܕܡܫܝܚܐ *corr* C — [82] ܕܡܫܝܚܐ C — [83] ܡܫܝܚܐ CE — [84] *om* C — [85] ܡܪܝܡ C — [86] ܡܪܝܡ C — [87] ܠܗ C — [88] ܕܡܫܝܚܐ CE — [89] + ܕܡܫܝܚܐ CE.

[ܕܡܫܝܚܐ ܕܡܫܝܚܐ]

ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ.

ܠܗ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܒܗ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ [1] ܕ, ܡ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܕܡܫܝܚܐ [2]. ܕܡܫܝܚܐ [3] ,ܡܐ. ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ,ܡܐܡܪ ܕܡܫܝܚܐ [4] ܗܘܐ ,ܡܐܡܪ [5] ܗܘܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ,ܡܐܡܪ ܕܡܫܝܚܐ ,ܡܐܡܪ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡ ܕܡܫܝܚܐ [6] ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ [7] ܕܡܫܝܚܐ ܕܡܫܝܚܐ. ܕܡ.
ܕܡܫܝܚܐ ,ܡܐܡܪ ܕܡܫܝܚܐ. ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ [8]
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ.

ܕܡ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡ. ܕܡ ܕܡ ܕ ܕ ܕ

[ܐܝܢܐ ܕܡܪܝܐ]

ܐ

ܡܢܬܐ ܕܥܠܬܐ ܕܩܘܫܬܐ

ܡܢܬܐ ܕܠܡ ܕܥܠܬܐ ܕܩܘܫܬܐ ܕܡܪܝܐ ܕܥܠܡ ܚܝܐ.
ܐ : ܚܕ ܡܠܬܐ ܕܦܫܩܘܢ ܕܡܫܬܡܥܢܐ ܕܡܬܚܬܝܢ ܕܐܝܟ ܕܐܝܬ ܒܗ ܡܕܝܢܬܐ ܕܡܫܝܚܐ ܕܐܝܟ ܕܡܢ ܚܕ ܡܠܬܐ ܕܡܬܚܬܝܢ ܕܡܫܝܚܐ ܕܡܪܝܐ ܕܥܠܡ ܚܝܐ ܕܡܢ ܕܐܝ ܕܬ ܫܠܡ ܕܐܢ ܕܡܪܝܢ ܕܥܠ ܕܡܢ ܕܐ ܕܡܪܝ

ܕܢܬܢ ܐܝܟܢܐ. ܐܦܠܘ ܡܢܝܢܐ ܕܒܝܬ ܩܕܝܫܐ ܥܠܝܬܐ
ܕܥܕܬܐ. ܐܠܐ ܡܢܐ ܕܠܐ ܡܫܬܠܡܢܐ : ܐܠܐ ܕܢ ܕܢܬܩܢܢ
ܕܢܝܢ ܫܠ. ܕܢܗܝܢ ܕܥܕܬܐ ܐܬܩܝܡܬ ܐܝܠܝܢ.

ܟ ܐܝܟ ܐܢܬ ܕܥܠܡ ܐܬܩܝܡܢܘܬܐ ܕܒܝ ܕܥܕ ܥܕܬܐ
ܕܒܝ ܕܢܐ ܡܚܠܐ ܡܫܬܡܥ ܕܢ ܐܝܟ ܐܢܝܢ ܐܬܝܢ ܠܡܬܡܐ :
ܡܠܬܐ ܕܥܒܝܢ ܐܝܟ ܕܡܬܩܪܒ ܠܗܘܢ ܕܢܬܩܢ ܕܒܝ ܐܝܟ ܕܠܐ
ܡܬܝܢ : ܢܥܒܪ ܡܢ ܕܒܝ ܡܠܝܢܘ. ܐܦܚܠ ܐܝܟ ܐܠܦ ܕܒܝ ܡܠܝ
ܡܚܝܢ ܐܬܝܢ ܐܠܡܚܠܐ ܐܝܟ ܐܝܟ ܐܝܢ ܐܝܟ ܕܐܝ ܡܫܬ
ܡܢܝܢ ܡܫܬܡ ܠܡ ❖

ܟ : ܐܠ ܥܥܝܢܐ.

ܥܕ ܥܥܝܢܐ ܕܫܬ ܐܝܟ ܐܝܟ ܐܝܟ. ܐܠܐ ܥܕ
ܡܥܬܐ ܐܠܐ ܥܕ ܥܥܝܥܬܐ ܐܠܐ ܥܕ ܕܒ ܐܝܟ[1] ܐܝܟ,ܐ ܕܒ
ܡܠܝܢ : ܠܐ ܐܠܦ ܐܝܟ ܥܥܝܢܐ ܐܝܟ ܐܝܟ ܐܝܟ ܐܝ ܐܝ
ܡܠܬ ܐܝ ܡܢ ܕܒ ܦܝܩܢ ܡܠ ܐܝܬܝ ܕܒ ܥܥܝܢ ❖

ܐ : ܐܠ ܡܠ ܐܝܟ ܐܝܟ ܐܝܟ ܐܝܟ ܐܝܟ ܐܝܟ.

ܟ ܥܥܝܢ ܐܦ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ❖

ܟ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ❖

ܐ[1] ܐ ܐ ܐ ❖

ܐ : ܐ ❖

ܐ ❖

3 [1] D

4 [1] ܐ B

ܐ ܐ ❖

ܐ : ❖

ܐ ❖

ܐ ❖

ܐ

ܡܢܗܢܐ ܕܐܬܝܠܕ ܒܫܢܐ. ܕܠܐ ܐܝܬ ܠܗ ܡܢܝܢܐ
ܒܫܘܠܛܢܐ ܥܠ ܐܬܪܝܠܘܬܐ ܕܥܡܡܐ ܕܐܠܗܐ ❖

ܝ : ܥܠ ܡܠܬܐ ܕܐܬܪܝܠܘܬܐ ܡܫܬܡܥܝܢ.

ܥܠ ܡܠܬܐ ܕܐܬܪܝܠܘܬܐ ܕܥܡܡܐ ܕܐܠܗܐ ܕܐܝܬ ܒܗ ܡܢ ܐܝܠܝܢ
ܕܐܝܬ ܒܗ ܡܢ ܡܫܬܡܥܝܢ ܕܐܝܬ ܒܗ ܡܢ ܡܫܬܡܥܝܢ ܕܐܝܬ ܒܗ ܡܢ ܡܫܬܡܥ

ܐܝܟ ܕܠܐ ܡܫܬܡܥܝܢ ܡܠܬܐ[1] ܕܡܪܝܐ : ܐܝܟܢܐ
ܕܡܬܚܠܦܝܢ ܡܢ ܟܠ ܦܪܘܨ ܟܠܡ ܕܥܒܕܘܗܝ ܡܢ
ܡܠܬܐ ❖

ܝܒ : ܟܠ ܐܝܠܝܢ ܕܡܬܬܩܪܒܝܢ ܒܟܠܡܐ ܐܝܟܠܝ ܐܦܝܣܩܘܦܐ.
ܟܠ ܐܝܠܝܢ ܕܢܦܩܘܢ ܡܢ ܟܢܝܣܬܐ ܕܩܪܝܒܘܬܐ ܕܐܝܠܝܢ
ܕܡܬܬܩܪܒܘ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܝܠܝܢ ܕܠܐ ܢܦܩܘ ܡܢ ܟܠ ܟܢܝܣܬܐ
ܡܢ ܡ̇, ܕܐܝܟܝܠ ܕܡܢ.
ܐܝܢܘܢ ܡܢ ܟܠ ܕܐܝܬ ܠܗܘܢ ܟܠܡܐ, ܐܦܠܐ ܕܐܝܟ
ܠܥܒܕܘܗܝ ܕܥܒܕ ܡܘܕܥܐ. ܐܦܠܐ ܕܟܬ ܦܬܟ ܠܫܠܝܚܘܬܐ
ܕܡܪܝܐ, ܕܡܘܕܥܐ.

ܟܬܒܘܬܐ ܕܡ ܟܠ ܕܢܦܩ ܡܢ ܟܢܝܣܬܐ ܕܩܪܝܒܘܬܐ
ܕܟܝܢܝܐ ܕܢܩܝܐ. ܐܦܣܩܘܢ ܕܟܬܒܝܢ ܟܬܒܐ ܕܩܢܘܢ
ܕܠܐ ܠܡ ܡܘܕܥܐ ❖

ܟܕ : ܟܠ ܥܒܝܕܬܐ ܕܚܦܐ.

ܟܠ ܥܒܝܕܬܐ ܕܚܦܐ ܡܢ ܕܚܡܝܢ ܡܢܝܢ ܕܐܝܬ
ܥܦܝܢ ܠܗܘܢ ܕܡܬܬܩܪܒܘ ܟܬܝ ܦܘܪܣܐ ܕܐܠܗ ܥܬܝ ܢܫܡܥ ܒܗ
ܡܢ ܕܠܐ ܐܝܟ ܕܐܢܘܢ ܠܡܬܩܢܝܢ ܡܢ ܕܚܡܝܢ ܡܘܕܥܝܢ.
ܡܢ ܟܬܝ ܟܬܝ ܢܫܡܥ ܠܗ ܥܒܝܕܬܐ ܕܚܡܝܢ
ܕܡܘܕܥܐ ❖

ܟܕ : ܟܠ ܕܠܐ ܡܫܬܡܥܝܢ ܒܟܢܝܣܬܐ ܕܡܪܝܐ.
ܟܠ ܥܒܝܕܬܐ ܕܡܬܩܢܝܢ ܡܘܕܥܐ ܕܟܠ ܟܠܡ
ܕܐܝܬ ܠܗ ܡܠܬܐ[1] ܕܡܪܝܐ, ܠܟ ܒܗ ܡܘܕܥܐ. ܟ[2]
ܕܠܐ ܡܫܬܡܥ ܡܢ ܟܢܝܣܬܐ ܒܟܬܒܐ ܕܡܬܩܢ ܠܗ
ܥܒܝܕ[3] ܠܗ ܐܦܣܩܘܢ ܕܠܐ ܡܘܕܥ[4] ܕܥܒܕܘܗܝ.
ܟܠ ܐܝܠܝܢ ܕܢܦܩܘ ܡܢ ܟܢܝܣܬܐ ܕܩܪܝܒܘܬܐ[5] ܕܡܢ ܕܟܬܒܘ[6]
ܟܬܝ ܕܠܐ ܢܗܘܢ ܠܗ ܡܠܬܐ ܕܡܬܩܢ ܡܢ ܟܢܝܣܬܐ[7]
ܕܩܪܝܒܘܬܐ ܕܐܝܠܝܢ ܕܡܬܬܩܪܒܘ ܒܟܠܡܐ[8]. ܕܠ ܡܬܩܢܝܢ ܠܗ

12 [1] ܡܠܬܐ D

15 [1] C begins here — [2'] *bl* C — [3'] *bl* C — [4'] *bl* C — [5] *bl* C — [6] ܡܘܕܥܐ C — [7] *bl* C — [8] *bl* C

ܕܥܒܕܘ ܠܗ ܕܥܒܕ ܠܗ ܕܩܢܘܡܐ[9] ܕܡܪܝ[1]
ܡܪܝ[10] ❖

ܟܘ : ܟܠ ܡܠܬܐ ܕܠܐ ܡܫܬܡܥܝܢ ܒܟܢܝܣܬܐ ܕܡܪܝ.
ܟܠܗ ܡܠܬܐ ܕܡܬܬܩܢ ܡܢ ܟܢܝܣܬܐ[2] ܕܐܦܣܩܘܢ
ܡܢ ܟܢܝܣܬܐ ܕܩܪܝܒܘܬܐ. ܠܡܢܐ ܕܡܬܬܩܢ ܠܗ[3]
ܕܐܝ[4] ܡܢ ܕܡܬܩܢ[5] ܡܥܬܝܢ ܠܗ[6]
ܕܥܒܕܘ ܠܗ. ܕܥܒܕ ܡܢ ܕܡܬܩܢ ܠܗ ܡܠܬܐ ܕܡܪܝ[7]
ܕܐܝ ܡܢ ܕܡܬܩܢ ܠܗ ܡܠܬܐ ܕܡܪܝ. ܕܡܢ ܕܠ ܡܬܩܢ ܠܗ[8]
ܕܥܒܕ[9] ܡܢ ܕܥܒܕ ܠܗ ܡܠܬܐ ܕܡܬܩܢ ܠܗ ܡܢ ܟܢܝܣܬܐ
ܕܡܪܝ[10] ❖

ܟܙ : ܟܠ ܡܠܬܐ ܕܠܐ ܡܫܬܡܥܝܢ ܒܟܢܝܣܬܐ ܕܡܪܝ[1] ܕܥܒܕ
ܠܗ ܡܢ ܟܢܝܣܬܐ ܕܡܪܝ[2].

ܡܠܬܐ ܕܡܬܬܩܢ ܡܢ ܟܢܝܣܬܐ[3] ܕܥܒܕ ܠܗ ܡܢ ܟܢܝܣܬܐ
ܕܡܪܝ : ܕܐ[4] ܕܐܝ ܡܢ ܟܢܝܣܬܐ[5] ܕܡܬܩܢ ܠܗ ܡܢ ܟܢܝܣܬܐ
ܕܡܪܝ[6] ܕܥܒܕ ܠܗ : ܐܝܟܢܐ ܕܡܬܩܢ ܠܗ : ܕܡܢ ܕ ܡܬ
ܕܡܬܩܢ ܠܗ[7] ܡܢ ܡܠܬܐ[8] ܕܟܬܒ. ܕܡܢ[9] ܕܡܬ ܡܘܕܥܐ
ܕܥܒܕ. ܐܦ ܕ[10] ܡܢ ܕ ܡܬ ܠܗ ܡܢ ܟܢܝܣܬܐ ܕܡܪܝ[11].
ܕܥܒܕ ܡܢ ܕܡܬܩܢ ܠܗ ܡܢ ܟܢܝܣܬܐ[12] ܕܡܢ ܕ
ܕܡܬ ܡܢ ܕܡܬ ܠܗ ܡܢ ܟܢܝܣܬܐ[13] ܕܡܬ ܡܢ ܕ
ܕܥܒܕ ܡܢ ܕ ܡܘܕܥܐ ❖[14] ܕܡܬ ܡܢ ܕ ܡܘܕܥܐ

[9] *bl* C — [10] *bl* C

16 [1] *bl* C — [2] *bl* C — [3'] *bl* C — [4] ܕ ܡ C — [5'] *bl* C — [6'] ܕ ܡ ܡ C — [7'] *bl* C — [8] *bl* C — [9] ܕ ܡ C — [10'] *bl* C — [11] ܕ ܡ C — [12] *bl* C — [13] *bl* C — [14] + ܕ ܡ CD — [15] with seyame C — [16] *bl* C — [17] without seyame C — [18] ܕ ܡ C — [19] *bl* C — [20] ܕ ܡ C

17 [1] + ܕ ܡ C — [2'] *bl* C — [3] *om* C — [4] ܕ ܡ C — [5] *bl* C — [6] ܕ ܡ C — [7] ܕ ܡ CD — [8] *bl* C — [9] ܕ ܡ C — [10'] *bl* C — [11] *bl* C — [12] *bl* C — [13] *bl* C — [14] *bl* C

ܝܐ : ܥܠ ܡܬܚܢܢܐ ܕܡܥܬܪܐ.

ܐܝܟ ܕܐܬܟܢܫܘ ܠܗܘܢ ܐܝܟܐ[1] ܕܡܬܥܒܕܝܢ ܕܒܝܬ ܩܕܝܫܐ
ܕܡܬܚܢܢܝܢ[2] ܒܬܪܝܢ ܒܥܕܬܐ ܩܕܝܫܬܐ ܕܡܥܬܪܐ ܠܡܥܬܪܐ ܫ,[3]
ܕܠܐ[4] ܡܢܬܐ ܠܐ ܚܙܐ ܥܠܬܐ[5] ܕܐܡܠܐ ܕܠܐ ܥܠܝܠܐ[6]
ܡܢܝܢ ܒܗ[7] : ܡܢ ܠܡܠܐ[8] ܕܡܚܝܢ[9] ܢܬܠ ܒܗ
ܕܡܥܫܐ.

ܡܢܝܢ ܕܐܦ ܒܥܕܬܐ ܩܕܝܫܬܐ ܕܡܥܬܪܐ[10] ܒܬܪܝܢ ܕܐܦ ܒܗ
ܡܕܡ ܕܐܦܣܩܘܦܐ[11] ܥܦܠܝܢ[12] ܡܢܝܢ[13].

ܡܢܝܢ ܡܚܠ ܡܢ ܠܐ[14] ܢܬܩܠܠ ܡܢܝܢ ܒܥܕܬܐ
ܕܥܕܬܐ ܕܐܦܣܩܘܦܐ ܕܡܢ ܡܕܡ : ܕܐܦܣܩܘܦܐ ܒܥܕܬܐ
ܐܢܘ : ܒܗ ܡܥܬܪܐ[15] ܡܬܩܪܝܢ.

ܢܫܬܘ ܡܚܠ ܕܥܕܬܐ ܩܕܝܫܬܐ ܕܒܝܬ ܩܕܝܫܐ
ܡܥܬܪܐ.

ܐܠܐ ܕܐܦ ܠܐ[16] ܢܬܩܪ ܡܢ ܡܥܬܪܐ ܥܠ ܠܥܕܬܐ
ܠܚܢ ܒܗ ܒܝܬ ܩܕܝܫܬܐ ܕܡܬܩܪܝ ܡܕܡ.

ܡܕܡ ܕܐܢ ܠܐ ܢܟܝ ܠܥܕܬܐ ܠܡܠܐ ܕܡܬܩܪܝ ܡܕܡ
ܒܗ ܥܕܬܐ ❖

ܟܐ : ܥܠ ܡܠܐ ܕܒ ܡܝܡܪ ܕܥܕܬܐ ܥܕܬܐ ܠܕܡܬ
ܡܬܩܪܝܢ.

ܥܠ ܡܠܐ ܕܒ ܡܝܡܪ ܕܥܕܬܐ ܡܬܩܪܝ : ܕܒ
ܐܝܟ ܕܐܬ ܡܬܩܪܝ[1] ܕܡܬܩܪܝ ܡܬܩܪܝ[2]. ܡܬܩܪܝ ܕܒ ܥܠ
ܩܢܘܡ ܒܗ ܕܐܝ ܡܬܩܪܝ.

ܡܕܡ ܕܐܢ ܡܬܩܢ ܡܕܡ[3] ܕܡܬܩܢ[4] ܕܡܬܩܢ ܡܕܡ
ܡܕܡ ܕܡܬܩܢ ܕܐܬ ܡܬܩܪܝ ܕܐܬ ܡܬܩܪܝ ܕܐܬ
ܡܬܩܪܝ ܒܗ ܕܐܝ ܡܬܩܪܝ[5] ܡܬܩܪܝ[6] ܒܗ ܕܐܦܣܩܘܦܐ
ܕܡܬܩܪܝ ܡܬܩܪܝ[7].

18 [1] ܡܬܩܪܝ C — [2] ܡܬܩܪܝ C — [3] *bl* C — [4] ܕ C — [5] ܡܬܩܪܝ C — [6] *bl* C — [7] + ܡܬܩܪܝ C — [8] ~ C — [9] *bl* C — [10] *bl* C — [11] without seyame C — [12] ܥܦܠ C — [13] ܡܬܩܪܝ C — [14] *bl* C — [15] + ܒ D — [16] *bl* C

19 [1] ܡܬ C — [2] ܡܬܩܪܝ C — [3] with seyame C — [4] ܡܬܩܪ CD — [5] ܡܕ ܕܐ C — [6] without seyame C — [7] ܡܬܩܪܝ C

ܕܐ ܕܡ ܕ ܡܝ ܠ[8] ܕܐ ܕܐ ܕܐ ܕ ܡ ܕ ܕ ܕ
ܕ ܕ ܕ

ܐ

ܡܬܠܐ ܕܩܢܘܢܐ ܩܕܡܝܐܝܬܐ ܕܫܠܝܚܐ ܕܡܪܝܐ ܥܠ ܐܠܗܝܢ ܫܠܝܚܐ

ܡܢܗܢ ܩܕܡ ܫܠܝܚܐ ܪܫܐ ܕܫܠܝܚܐ ܕܫܠܝܚܐ ܕܫܠܝܚ

ܡܫܝܚܐ ܕܠܐ ܢܫܬܘܕܥ ܡܢ ܟܠܗ ܥܠܡܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܗܘ ܕܢܬܩܪܒ ܠܗ ܟܠ ܐܢܫܐ ܕܢܬܩܪܒ ܠܗ ܕܢܬܩܪܒ ܠܗ.

ܡܛܠ ܕܟܠ ܡܢ ܕܩܪܝܒ ܠܡܫܝܚܐ ܕܢܗܘܐ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ; ܕܠܐ ܢܗܘܐ ܠܗ ܫܘܠܛܢ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ.

ܡܢ ܕܩܪܝܒ ܠܡܫܝܚܐ ܕܢܗܘܐ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ

[illegible]

[illegible]

[illegible]

ܕܥܡܐ. ܐܠܐ ܢܬܢ ܥܠܝܗܘܢ ܡܢܬܐ ܠܬܝ ܒܝ
ܟܬܒܐ ܕܩܢܝܢܐ. ܐܠܐ ܟܠܗܘܢ ܢܬܢ ܟܬܒܘܬܐ
ܠܡܠܟܐ ܕܥܐ. ܠܐ ܟܝ ܟܠܗ ܡܕܡ ܠܡܐ ܟܬܒܐ
ܕܟܬܒܐ ܠܡܐ ܕܢܢ : ܟܐ ܥܠܝܗܘܢ ܢܢ ܠܡܐ
ܕܟܬܒܐ ܠܡܐ ܕܢܢ ܕܢܢ ܕܟܬܒܐ ܕܥܠ ܕܟܬܒܐ
ܕܒܝ ܢܢ ܕܟܬܒܐ ܕܥܠ ܕܟܬܒܐ ܕܥܠ ܕܟܬܒܐ
ܕܟܬܒܐ ܕܥܠ

[illegible]

[illegible]

[illegible]

ܐ : ܗܠܝܢ ܕܢܬܚܢܢ ܡܢ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ[1] ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘܐ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܗܠܝܢ ܕܢܬܚܢܢ ܡܢ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܗܠ ܕܡܫܠܝܚܘܬܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ.

ܒ : ܗܠ ܕܥܠ ܦܠܝܛܐ ܕܠܚܕܕ ܡܫܝܚܐ[1] ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ.

ܡܢ ܟܝܢܐ ܕܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘܐ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ[2] ܕܢܗܘܐ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘܐ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܗܠ ܕܡܫܠܝܚܘܬܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ.

ܓ : ܗܠ ܕܥܠ ܥܠܝܠܐ ܕܡܫܝܚܐ ܕܠܚܕܕ ܡܫܝܚܐ[1] ܕܐܝܬ ܠܗ ܦܠܝܛܐ[2].

ܡܢ ܟܝܢܐ ܕܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ[3] ܥܠܝܠܐ ܕܢܗܘܐ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ[4] ܕܡܢ ܟܠܗܘܢ[5], ܡܢ ܕܢܗܘܐ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ.

ܐܠܐ ܕܠܡܢܐ ܕܡܫܝܚܐ[6] ܕܗܘ ܕܡܫܝܚܐ ܕܡܢ ܟܠ ܕܢܗܘܢ ܡܢ ܟܠ ܦܠܝܛܐ[7] ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ.

10 [1] can 9 C — [2] + ܡܢ C

11 [1] with seyame C — [2] + ܡܢ C — [3] with seyame C : N VIII, 19 : ܟܝܢܐ ܕܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܡܫܬܝ ܕܢܬܝ ܗܘܝ ܗܢܐ ܕܢܬܚܢܢ ܡܢ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ, ܕܗܘ ܕܢܬܚܢ ܡܢ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܐܝ ܡܢ ܕܢܗܘܢ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܡܬܚܝܐ ܕܢܗܘܢ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘܢ ܡܢ ܟܠ ܦܠܝܛܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ. ܡܢ ܕܢܗܘܢ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘܢ ܡܢ ܟܠ ܦܠܝܛܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ. ܡܬܚܝܐ ܕܢܗܘܢ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘܢ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܡܢ ܕܢܗܘ ܕܢܗܘ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ. ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ ܕܢܗܘ ܡܢ ܟܠ ܦܠܝܛܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ. ܡܢ ܕܢܗܘ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܠܝܚܐ ܕܡܫܝܚܐ

ܐܠܐ [8] ܕܐܡܪ [9] ܠܗ ܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ
ܕܡܫܬܡܥܝܢ [11] ܕܐܦܝܣܩܘܦܐ [12].
ܐܡܪܝܢ ܐܚܢܢ ܠܟ ܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܫܡܝܐ
ܡܢܢ ✣

ܝ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܚܝܠܐ ܕܡܫܝܚܐ [1] ܕܐܦܝܣܩܘܦܐ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ [2] ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ. ܡܫܠܡܝܢ ܠܗ ܫܘܠܛܢܐ
ܠܡܪܝ ܡܪܝ ܕܝܢ ܐܝ [3] ܕܐܦܝܣܩܘܦܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ, ܡܢܝܢ ܕܥܒܝܕ [4]
ܠܡܪܝ ܡܪܝ ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ [5]
ܡܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ [6]
ܐܡܪܝܢ ܐܚܢܢ ܠܟ ܡܪܝ. ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ
ܡܢܢ ✣

ܝܐ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܒ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܓ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܕ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܗ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܘ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܙ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܚ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܛ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܟ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܠ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܡ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܢ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܣ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܥ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܦ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܨ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܩ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܪ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܫ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܬ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܐ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܒ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܓ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܕ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܗ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܘ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܙ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܚ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܛ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܟ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܠ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܡ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܢ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܣ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܥ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܐܦܝܣܩܘܦܐ ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ. ܐܠܐ ܕܢܫܬܡܥ ܠܗ ܕܐܦܝܣܩܘܦܐ
ܕܒܝܬ ܡܪܝܐ ܕܚܝܠܐ ܕܡܫܝܚܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ✣

ܝܦ : ܠܟ ܐܠܗ ܥܠܝܠܝ ܕܐܦܝܣܩܘܦܐ ܕܥܒܝܕ ܡܪܝ ܐܠܗܘܬܗ.
ܡܪܝ ܕܥܒܝܕ ܠܡܪܝ ܡܪܝܐ ܕܫܠܝܛܐ ܕܫܘܠ

ܕܥܒܕ ܡܚܝܐ ܕܡܝܡܐ ܕܚܝܐ ܐܝܟ ܕܚܝܐ ܕܡܝܡܐ

ܐܝܟܢܐ ܕܡܬܩܪܒܝܢ ܠܗ ܐܝܟ ܕܡܬܩܪܒ ܠܗ ܡܢ ܐܝܢܘܢ ܕܡܬܩܪܒ ܠܗ ܡܢ ܐܝܢ ܕܡܬܩܪܒ ܠܗ ܡܢ ܐܝܟ

ܟܕ : ܗܠ ܐܢ ܡܢܗ ܕܚܛܗܐ.
ܡܢܝܢ ܕܥܒܕܘܗܝ ܕܫܠܝܚܐ[1] ܐܢ ܡܢܗ[2]
ܕܡܫܬܬܦܢ.
ܡܢܝܢ[3] ܕܢܢܝܢ ܗܠ ܬܠܠܐ ܕܢܦܩܢ. ܡܢܝܢ ܗܠ
ܕܡܫܬܬܦܢ[4] ܗܠ ܒܝܬ[5] ܕܚܛܗܐ.
ܕܢܢܝܢ ܕܢܢܝܢ ܗܠܝܢ[6] ܡܢܝܢ ܕܢܗܘܐ ܠܗ. ܕܐ
ܡܢܝܢ ܕܢܢܝܢ ܕܐܢ ܡܢ ܕܢܢ ܕܥܒܕ ܕܢܢ ܕܥܒܕ
ܠܡܥܒܕ ܕܢܢ[7].
ܗܠܝܢ ܕܐ ܡܢܝܢ[8] ❖

ܟܗ : ܗܠ ܕܐ ܡܫܬܬܦܢ ܡܢܝܢ ܐܢ ܠܐ ܠܡܢܝ.
ܡܫܬܬܦܢ[1] ܕܢܢ. ܕܫܠܝܚܐ ܕܥܒܕܘܗܝ ܕܢܢ ܕܥܒܕ
ܕܢ ܕܢ[2] ܒܝ ܗ ܕܢ ܕܐܢ ܕܢ ܕܐ ܕܢ ܕܢ. ܕ
ܗܘ ܕܢ ܕܐ ܕܢ ܕ ܕ ܕ

ܟܘ : ܟܠܡܬܐ ܕܒܝܬ ܟܠܡܐ.

ܐܝܟ ܕܟܬܝܒ ܡܪܝܐ ܫܠܝܚܐ ܫܘܪܝܐܢܐ ܕܒܝܬ ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ ܕܥܠ ܟܠ ܡܠܟܘܬܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܫܘܠܛܢ

ܡܢܝܢ ܕܠܐ ܢܫܬܘܕܥ ܡܢ ܟܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ
ܐܝܟ ܡܢ ܟܬܒܐ ❖

ܠ : ܥܠ ܕܢܫܬܘܕܥ ܡܢ ܟܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ
ܕܡܢ ܟܬܒܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܡܪܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ❖

ܠܐ : ܥܠ ܕܢܫܬܘܕܥ ܡܢ ܟܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ
ܕܡܢ ܟܬܒܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܡܪܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ❖

ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܫܡܝܐ ❖

ܠ : ܥܠ ܕܢܫܬܘܕܥ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ
ܕܡܢ ܟܬܒܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܡܪܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܡܢ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ❖

ܠܐ : ܥܠ ܕܢܫܬܘܕܥ ܡܢ ܟܠ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ
ܕܡܢ ܟܬܒܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܡܪܝܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ. ܡܢ ܟܠ ܡܕܝܢܬܐ
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ❖

لد : حل ܐܠܗܝܢ ܕܥܦܠܝܢ ܢܬܡܝܢ ܒܟܠ ܥܠܡܐ ܕܟܠ ܡܕܝܢܬܐ.

ܡܢܝܢܐ ܡܢܝܢܐ ܕܡܠܟܘܬܐ ܕܐܘܪܬܘܕܘܟܣܝܐ ܕܐܝܬ ܒܗ ܡܢܝܢ ܠܬܬ ܡܬܬܢ ܠܬ[1] ܒܟܠ ܡܕܝܢܬܐ ܕܥܠ ܐܪܥܐ[2] ܕܐܝܬ ܒܗ ܡܢ ܥܡܐ ܕܥܡܐ

ܡܢ ܕܢܫܬܘܢ ܕܡܬܪܫܝܢ ܠܗ ܡܢ ܟܠܗ ܥܕܬܐ ܕܡܫܝܚܐ ܕܢܗܘܘܢ ܠܗ ܡܢ ܟܠ ܡܕܝܢ

ܠܘ : ܐܠܗ ܐܢܘܢ ܠܡܥܒܕ ܒܝ ܡܢܗܝܢ ܠܡܢܗܝܢ.
ܡܢ ܟܝܢܐ ܕܡܬܩܢܢܘܢ ܫܠܝܚܐ ܐܠܗ ܥܠ
ܩܕܡܝܐ ܩܕܡ ܡܢ ܐܡܢܗܝܢ[1] : ܐܡܢܗܝܢ[2]
ܐܢܬܘܢ[3] ܕܢܥܒܕܘܢ ܠܫܘܢܐ. ܡܛܠ ܕܐܝܟ ܕܠܡܐ ܕܠ ܐܡܬ
ܐܝܟ ܐܠܗ ܐܝܟ[4] ܕܡܬܩܢ ܐܝܟ[5] ܕܡܬܩܢ ܩܢܝܢ[5] ܩܕܡ.
ܐ ܐܢ[6] ܡܢܐ[7] ܐܠܗ ܐܚܪܢܐ. ܕܠܐ ܡܢ[8] ܠܐ[9]
ܡܬܩܢ ܠܡ[10] ܕܡܬܩܢ. ܕܠܐ ܡܢ ܕܥܒܕ ܐܠܗ[11] ܐܠܗ ܕܡܬܩܢ ܡܢ.
ܠܡܫܬܡܥ ܠܡ ܕܡܢܗܝܢ ܐܡܢܗܝܢ : ܐܠܗ ܠܡܫܬܡܥ[12] ܕܡܬܩܢ.
ܐܢ ܡܢ[13] ܒܝ ܕܡܬܩܢ ܐܡܢܗܝܢ ܢܦܩ[14] ܡܢ[15] ܕܡܬ
ܠܡܬܩܢ ܡܢ ܕܡܬܩܢ ܐܡܢܗܝܢ ܕܡܬܩܢ ܕܡܬ[16]
ܠܡ ܕܡܬ ܐܠܗ ܡܢ ܕܡܬ[17] ܕܡ[18]. ܡܛܠ ܐܠܗ ܕܡܬ ܠܡ
ܡܢܐ. ܡܛܠ ܐܠܗ ܕܡܬ ܥܕ[19].
ܐܠܗ ܐܠܗ ܡܢ ܕܡܬ ❖ ܩܢܘܢܐ ܕܫܠܝܚܐ

ܠܒ : ܡܢܕܝ[1] ܐܢ ܡܥܒܕ.
ܡܢ ܟܝܢܐ ܕܡܬܩܢܢܘܢ ܫܠܝܚܐ ܐܠܗ ܡܥܒܕ ܐܠܗ
ܐܢܬܘܢ ܕܡܬܩܢ ܐܡܬ ܕܡܬ ܐܢܬܘܢ ܕܡܬ
ܠܡܫܬܡܥ.
ܐܢܬ ܕܡܬ ܩܕܡ ܕܡܬ ܐܢ ܕܡܬ ܩܕܡ ܕܡ
ܐܠܗ ܕܡ. ܒܝ ܟܕ ܢܥܒܕ ܐ ܐܠܗ[2] ܐ
ܐ ܐܠܗ ܡܢܐ.
ܡܢ ❖ ܩܢܘܢܐ[3] ܐܠ[3] ܡܢ[4]

ܡ : ܐܠܗ ܐܢ ܡܥܒܕ ܐܠܗ ܐܢ ܐܠܗ ܐ
ܐܢ.
ܡܢ ܟܝܢܐ ܕܡܬܩܢܢܘܢ ܫܠܝܚܐ ܐܠܗ ܐܢ ܐ ܐܠܗ
ܐܠܗ ܕܡܬ ܐܢ[1] ܐ ܐ[2] ܐ ܐ ܐ ܐ
ܐ[3] ܐ[4] ܐ[5] ܐ ܐ ܐ ܐ ܐ ܐ
ܡܥܒܕ.
ܡ ܐ[6] ܐ[7] : ܐ ܐ ܐ ܐ ܐ ܐ
ܐ[8] ܐ[9] ܐ[10] ܐ ܐ.
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ,ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ,ܐ ܐ ܐ ܐ ܐ[11] ܐ : ܐ
ܐ ܐ ܐ ܐ ܐ ܐ[12] ܐ[13].
ܡ ܐ ܐ ܐ ܐ ܐ ❖ ܩܢܘܢܐ ܕܫܠܝܚܐ ܐ
ܐ ܐ ❖

ܡ : ܐ ܐ ܐ ܐ ܐ.
ܡ ܟܝܢܐ ܕܡܬܩܢܢܘܢ ܫܠܝܚܐ ܐܠܗ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ.
ܡ ܐ ܐ ܐ ܐ ܐ[1] ܐ ܐ ܐ ܐ.
ܐ ❖ ܩܢܘܢܐ ܕܫܠܝܚܐ ܐ

38 [1] title: ܐ ܐ D — [1] N VIII, 14 + ܐ — [2] N ܐ — [3] ܐ C : N *om* — [4] ܐ C : N ܐ — [5] N ܐ — [6] N ܐ — [7] N + ܐ — [8] N *om* — [9] N + ܐ — [10] *om* C — [11] N ܐ — [12] N ܐ — [13] N ܐ — [14] N *om* — [15] N ܐ — [16] N ܐ — [17] ܐ CN — [18] ܐ CN — [19] N *om*

39 [1] ܐ C — [2] + ܐ C — [3] *om* D — [4] + ܩܢܘܢܐ ܕܫܠܝܚܐ D

40 [1] N VI, 7 ܐ — [2] N ܐ — [3] N ܐ — [4] N ܐ — [5] *marg* B : N ܐ — [6] N *om* — [7] N ܐ — [8] ܐ CN — [9] N ܐ — [10] N ܐ — [11] N *om* — [12] N ܐ — [13] N ܐ

41 [1] ܐ C — [2] ܐ C — [3] ܐ C

42 [1] + ܡܬܚܝܕܝܢ ܐܝܟ C — [2] ܕ C — [3] AC : BD ܡܬܐ — [4] + ܡܢ C — [5] bl C — [6] bl C — [7] bl C — [8] ܐܝܟ C — [9] bl C

43 [1] bl C — [2] N VI,6 + ܡܬܩܢܝܢ — [3] N om — [4] N with seyame — [5] N with seyame — [6] N ܡܬܚܝܕܝܢ — [7] bl C — [8] ܡܬܡܢܝܢ C — [9] N ܕܡܬܚܕܝܢ — [10] N ܡܬܩܢ — [11] N ܡܬܚܝܕܝܢ — [12] N ܕܐܝܟ — [13] N om

[14] N without seyame — [15] N without seyame — [16] N without seyame — [17] bl C — [18] N ܡܬܚܕܝܢ ܡܬܩܢܝܢ — [19] N om — [20] N + ܡܢ — [21] N ܡܬܚܕܝܢ — [22] + ܡܢ ܟܠ ܡܬܩܢܝܢ CN : N + ܡܬܚܕܝܢ ܕܥܠܡܐ ܕܡܢ ܡܢ ܡܢ

44 [1] ܐܝܟ C — [2] N VIII,20 ܐܝܟ — [3] N + ܡܬܚܕܝܢ ܐܝܟ ܡܬܚܕܝܢ — [4] N ܡܬܩܢ — [5] N om — [6] N ܡܬܚܕܝܢ ܐܝܟ ܡܬܚܕܝܢ ܐܝܟ — [7] N om — [8] N ܡܬܚܕܝܢ — [9] N om — [10] N ܕܡܢ — [11] N ܕܡܬܩܢ — [12] N + ܕܐܝ — [13] + ܕ CN — [14] N ܕܡܢ — [15] N om — [16] ܡܢ ܟܠ C : N om — [17] N + ܡܬ — [18] N ܡܬ — [19] N + ܡܢ

45 [1] + ܡܢ C

ܐܠܐ ܐܝܟ ܕܐܢܬܘܢ ܡܢ ܥܕܬܐ ܕܡܫܝܚܐ ܗܘ. ܘܡܢ ܡܢܝܢ ܗܘ ܕܢܫܬܘܩ ܠܗ[2]
ܡܢ ܥܕܬܐ, ܡܢ ܥܕܬܐ ܕܡܫܝܚܐ ܕܟܠܗ ܥܠܡܐ ܕܢܫܬܘܩ ܠܗ ܡܢ
ܥܕܬܐ ܕܡܫܝܚܐ ܕܟܠܗ ܥܠܡܐ ܕܢܫܬܘܩ ܠܗ ܡܢ ܥܕܬܐ ܕܡܫܝܚܐ.

ܕܟܬ ܐܝܟ ܕܡܢ ܐܝܠ ܕܡܢ : ܡܪܝ ܢܚܬ ܡܪܝ.
ܗܘ ܡܢ ܡܢ ܡܫܝܚܐ ܕܟܠ ܕܟܠ ܕܡܫܝܚܐ ܕܡܫܝܚ ܕܟ
ܡܫܝܚܐ ܕܡܫܝܚ ܠܡ ܠܗ[3] ܡܢ ܡܢ ܡܫܝܚ ܠܡܫܝܚ ܐܠܐ
ܗ ܢܬܘ ܡܫܝܚ ܕ' ܡܫܝܚ ܠܗ ܢܝܢ ܐܝܟ ܠܗ[4].

ܗ ܐܝ ܡܫܝܚ ܕܡܢ ܡܢ, ܡܫܝܚ ܐܢ[5] ܡܫܝܚ ܕܡܢ
ܐܝ ܡܢ ܡܫܝܚ ; ܡܫܝܚ[6], ܡ ܡܫܝܚ ܡܢ ܐܝ
ܡܫܝܚ ܕܟ ܡܫܝܚ ܠܡ. ܐܠܐ ܢܬܘ ܡܫܝܚ
ܠܡܫܝܚ ܡܫܝܚ[7].

ܡܫܝܚ ܕܡܫ ܡܫܝܚ ܡܢ ܡܫܝܚ : ܡܫ[8] ܡܫ ܡܫ ܡܫ
ܡܫ ܡܫ ܡܫ ܡܫ[9].

ܡܫܝܚ ܡܫܝܚ ܡܫܝܚ ܡܫ ܡܫ[10]. ܡܫ
ܡ : ܡ ܡܫ ܡ ܡ ܡ[11] ܡ ܡ ܡ ܡ.

ܡ ܡ ; ܡ ܡ ; ܡ ; ܡ[12] ; ܡ ; ܡ ; ; ;

[illegible]

[illegible]

[illegible]

ܡܢܗܡ ܥܠ ܕܥܒܕܘ ܕܐܝܟ ܠܡܐ ܐܝܟܐ ܕܥܠ ܫܘܬܦܘܬܐ ܕܥܠ
ܡܠܬܐ ܕܡܫܬܡܥ ܀
ܡܬܬܐ ܕܡܪܝ ܥܕܝܢܐ ܕܥܒܕܐ . ܡܬܬܐ ܕܥܠ ܐܬܪ ܕܟܠ.
ܡܬܬܐ ܕܥܠ ܐܝܟܐ[5] . ܡܬܬܐ[6] ܕܫܘܬܦܘܬܐ[7] .
ܐܠܐ ܕܥܕܝܢ[8] ܕܟܪܝܐ[9] ܥܠܝܗ ܕܡܬܬܡܪ . 5
ܐܠܐ[10] ܕܠܐ ܫܘܬܦܐ ܡܠܬܐ[11] ❖

ܒ : ܡܢܐ ܕܡܬܬܐ .
ܡܢܢ ܐܝܟ ܠܡܐܡܪܐ ܕܡܬܬܐ ܕܠܐ ܐܝܬܝܗ ܕܠܐ
ܡܢ ܫܘܬܦܘܬܐ[1] ܕܥܕܝܢ ܕܥܒܕܐ ܕܥܠ ܫܘܬܦܘܬܐ ܕܠܐ
ܡܫܬܡܥ, ܕܠܐ ܟܬ ܫܘܬܦ ,ܡܬܬܐ . 10
ܡܬܬܐ ܫܘܬܦ[2] ܡܠܬܐ ܕܥܠ[3] ܥܠܝܗ[4] .
ܡܬܬܐ ܕܥܠ ܡܢ ܕܥܠ ܡܢ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ
ܕܠܐ ܡܫܬܡܥ ܡܢ .
ܡܬܬܐ ܕܥܠ ܡܢ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕ
ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕ . 15
ܡܬܬܐ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕܥܠ ܕ .
ܡܬܬܐ ܕܥܠ ܕ[5] ܕܥܠ ܕ ܕ ܕ

ܕܥܠܗ ܡܫܬܡܥ ܠܗ ܥܠܡܐ ܕܢܫܡܥ ܩܠܗ ܕܡܪܝܐ[21] ܠܐ ܥܠܡܐ ܕܢܫܡܥ ܩܠܗ ܕܡܪܝܐ. ܐܠܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܥܠܡܐ[22] ܕܢܫܡܥ ܩܠܗ ܕܡܪܝܐ.

ܡܢ ܟܠ ܕܢܬܚܠ ܠܬܠܡܝܕ ܩܢܝܢܐ ܥܡ ܕܠܝܬ ܡܫܝܚܐ. ܐܠܐ ܐܦ ܕܢܬܝܗܒ[23] ܠܗ[24] ܕܢܥܒܕ ܠܗ.

ܡܢ ܕܥܒܕ ܕܢܬܚܠ ܠܬܠܡܝܕ[25] ܕܢܩܒܠ. ܡܚܝܢ ܐܢܬ ܠܡܫܝܚܐ ܕܠܝܬ ܟܝܢܐ.

ܟܠ ܙܒܢܐ ܕܡܬܩܪܒ ܠܡܫܝܚܐ : ܡܬܩܪܒ ܩܪܒ ܠܥܕܬܐ. ܥܡ ܫܘܬܦܐ ܕܡܫܝܚܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܐܠܐ ܕܩܢܝܢ ܕܠܐ ܩܢܝ ܩܢܝ ܕܠܐ ܩܢܝ[26].

ܟܠ ܡܢ ܕܢܫܬܡܥ ܠܗ ܥܠܡܐ ܕܡܪܝܐ[27] ❖

ܟ : ܐܝܟ ܕܐܝܬ ܠܗ ܥܠܡܐ ܕܢܫܡܥ ܩܠܗ ܕܡܪܝܐ.

ܡܢ ܩܢܝܢܐ ܕܥܠ ܡܫܝܚܐ ܕܡܬܩܪܒ ܠܬܠܡܝܕ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[2] ܕܥܠ ܐܚܪܢ ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ[3] ܐܦ ܠܐ ܕܢܬܩܢ ܠܗ[4] ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ.

ܟܠ ܡܢ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[5] ܕܠܐ. ܐܠܐ ܢܫܩܠ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[6] ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[7] ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ.

ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܟܠ ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܟܠ ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[8] ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[9] ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[10] ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ.

ܟܠ ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ[11] ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܐܠܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[12] ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[13].

[21] *om* C — [22] *bl* C — [23] *bl* C — [24] + ܠܗ C — [25] *bl* C — [26] + ܟܠ ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ C — [27] *om* C

52 [1] ܕܥܠ C — [2] ܕܠܐ CN VII, 2 — [3] ~ CN — [4] ܕܢ CN — [5] ܕܢ C — [6] + ܕܢ CN — [7] N + ܕ — [8] N + ܕܢ — [9] ܕܢ C : N ܕ — [10] + ܕ CN — [11] N + ܕ — [12] N *om* — [13] N ,ܕ

ܟܠ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܠܐ ܢܬܩܢ ܠܗ ܩܢܝܢܐ[14].

ܟܠܗ[15] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܐܠܐ[16] ܟܠ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[17]. ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[18] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ܡܢ, ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[19].

ܟܠ ܕܢܬܩܢ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[20] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[21] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[22].

ܟܠ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ.

ܟܠ ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[23] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ.

ܟܠ ܕܢܬܩܢ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[24] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ.

ܟܠ[25] ' ܕܢܬܩܢ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ[26] ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ. ' ܕܢܬܩܢ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ ' ܕܢܬܩܢ ܠܗ ܩܢܝܢܐ.

' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ܕܢܬܩܢ ' ' '

ܡܫܝܚܐ : ܠܐ ܥܒܝܕ ܡܕܡܐ, [7] ܕܐܝܟܐ ܕܟܠܗܘܢ [8] ܢܝܢܘܐ
ܠܘ.
ܡܠܝ ܡܫܝܚܐ ܕܟܠܗܘܢ ܕܐܝܬܝ ܠܗܘܢ.
ܐܝܢܘܢ [9] ܕܟܗܢܬܐ ܕܥܠܡܐ ܠܐ ܡܫܬܡܫܝܢ [10] ܠܟܗܢܘܬܐ [11]
ܕܡܕܝܢܬܐ [12] : ܕܟܗܢܬܐ ܕܢܫܝܢ ܐܝܟܢܐ ܡܫܬܡܫܝܢ.
ܐܠܐ ܠܘ ܠܡܚܕܪ. [13] ܐܝܟ ܕܠܡܢܐ [14] ܐܝܟ [15] ܡܕܡ ܡܫܬܡܫ
ܠܡܢܐ ܡܫܝܚܐ [16] ܡܕܝܢܬܐ ܕܟܠܗܘܢ ܫܠܝ ܡܕܝܢܬܐ,
ܡܠܝ ܕܠܐ ܫܘܝܐ [17] ✣

ܢ : ܠܐ ܕܡܚܝܐ [1] ܡܢ ܢܫܡܫܐ [2] ܕܡܕܝܢܬܐ.
ܡܢ ܟܝܢܐ ܕܐܢܫܝܢܘܬܐ ܕܟܠܗܘܢ ܕܡܫܬܡܫܝܢ ܕܡܠܟ
ܫܡܝܐ ܢܝܢܘܐ ܕܟܗܢܬܐ [3] ܕܟܠܗܘܢ ܕܟܗܢܬܐ ܕܟܗܢܘܬܐ [4]
ܕܡܕܝܢܬܐ [5] ܐܝܟ ܕܡܢ ܕܐܝ ܕܟܝ ܕܟܠܗܘܢ ܠܘ.
ܢܝܢܘܐ [6] ܦܠܓܝ ܥܫܝܪ ܕܠܒ [7] ܐܝܟ ܕܡܕܝܢܬܐ.
ܡܢ ܐܝܟ ܕܟܗܢܬܐ ܕܡܕܝܢܬܐ, ܕܝ ܡܫܬܡܫ ܕܟܗܢܬܐ ܢܬ ܡܢ
ܕܡܕܝܢܬܐ.
ܕܟܗܢ [8] ܡܢ ܡܢ ܐܝ [1] ܡܢ ܟܠ ܕܐܝ ܢܬ ܕܟܗܢܬܐ, [9].
ܐܝ [10] ܐܝܟ ܕܡܢ ܕܡܫܬܡܫ ܡܢ ܕܟܗܢ ܕܟ
ܕܡܕ. ܡܕ ܟܝ ܐܝܟ ܕܟܠܗܘܢ ܕܟܗܢܬܐ.
ܐܝ ܡܢ ܕܟܗܢ [11] ܕܡܫܝܚܐ ܠܐ ܕܢܝ ܕܢܝ ܕܡܢ ܕܢܝ

[7] *om* C — [8] without seyame C — [9] ܐܝܢܘܐ C — [10] ܕܟܗܢܬܐ ܕܥܠܡܐ C — [11] *om* C — [12] ܕܡܕܝܢܬܐ C — [13] *om* — [14] + ܕܟܠ ܠܘ ܠܡܚܕܪ. ܐܝ ܡܢ ܐܝ ܕܢܝ ܐܝ ܡܢ ܐܝ C — [15] ܕܟܗܢܬܐ C — [16] + ܐܝܢ C — [17] + ܕܟܠܗܘܢ ܕܟܗܢܬܐ D

54 [1] ܕܟܗܢ C — [2] ܕܟܗܢ C — [3] N VII, 2 *om* — [4] N ܕܟܗܢ — [5] ܕܟܗܢ C — [6] ܢܝܢܘܐ CN — [7] N *om* — [8] + ܕܝ CN — [9] N *om* — [10] the rest of the canon recast by 'Abdīšō' reads: ܕܟ ܕܡܕ ܕܟ. ܡܢ ܕܟ, ܕ ܐܝ ܕܟ ܕܟ ܕܡ ܕܟ. ܕܟ ܕܟ ܕܟ ܕܟ. ܕܟ ܕܟ ܕܟ ܕܟ

ܘܐܝܟ ܕܐܝܬ ܒܗ ܚܝܠܐ ܕܥܒܝܕܐ ܒܗ ܕܐܝܬ ܒܗ ܕܐܝܬ.[26]
ܘܠܐ ܡܚܝܠ ܠܗ ܡܫܚܐ ܕܥܒܝܕܐ ܒܗ ܕܐܝܬ.
ܘܐܝܟ[27] ܕܐܝܬ ܕܐܝܬ ܒܗ ܡܫܚܐ[28] ܕܥܒܝܕܐ ܕܡܫܝܚܘܬܐ ܕܡܫܝܚܐ,
ܠܐ ܡܢ ܕܡܫܝܚܐ ܕܡܪܝܐ ܒܗ ܐܝܬ, ܠܐܘܬܝܗ.
ܘܐܝܟ ܕܡܪܝܡ ܕܫܦܐ ܕܥܒܝܕܐ ܕܡܫܝܚܘܬܐ ܕܡܫܝܚܐ
ܕܥܒܝܕܐ ܕܡܫܝܚܐ[29] ܕܥܒܝܕܐ ܒܗ ܕܐܝܬ.
ܐܦ[30] ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܐܝܟ ܕܡܫܝܚܘܬܐ ܕܥܒܝܕ ܠܗ. ܕܐ
ܕܡܫܝܚ ܕܡܫܝܚܐ ܕܡܫܝܚ.
ܡܢ ܕܐ ܕܡܫܝܚ[31] ܕܥܒܝܕ[32] ܕܡܫܝܚ[33]
ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫ. ܐ ܡܢ ܕܐܝܬ ܕܡܫ[34] ܕܡܫ
ܕܡܫ ܕܡܫ ܕܥܒܝܕ. ܕܥܒ ܕܡܫ ܕܥܒ.
ܐ ܡܢ ܕ ܕܫܡ ܕܐ ܕܡ ܕܡ. ܐ ܡܢ ܕ
ܕܡܫ ܕܥܒ ܕܥܒ ܕܥܒ.
ܕܡ ܕ ܕ ܕ ܕ ܕ ✣
✣ ܕ ܕ ܕ ܕ ✣ ✣ ✣

ܐܘܕܝܢ ܐܝܟ ܕܥܒܕܘ ܠܗ ܠܡܪܝܐ ܕܥܠܡܐ ܕܢܬܝܗܒ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬܐ ܕܒܗ ܢܬܚܝܘܢ ܟܠ ܕܢܫܬܘܠܢ ܒܗ ܡܢ ܫܘܠܛܢܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܠܡܫܕܪ ܠܟܠ ܡܕܝܢܬܐ ܘܠܟܠ ܡܠܟܘܬܐ ܕܥܠ

ܐܝܟܐ ܕܥܒܕܘܗܝ ܕܡܪܝܐ ܕܥܠ ܕܟܢܝܫܬܐ ܕܩܕܝܫܬܐ ܕܫܠܝܚܐ ܕܫܠܝܚ

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ܐܦܝܣܩܘܦܐ [13] ܕܡܬܩܪܒܝܢ [14] ܠܡܕܒܚܐ ܕܠܐ ܢܫܬܘܠܘܢ
ܡܕܡܐ [15] ܕܡܬܩܪܒܝܢ ܠܡܕܒܚܐ ܕܫܡܝܐ.
ܐܦܝܣܩܘܦܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܫܡܝܐ.
ܕܠܐ. ܗܢܘܢ ܕܡܫܡܫ ܒܥܕܬܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܫܡܝܐ.
ܠܡܕܒܚܐ ܕܠܐ ܢܫܬܘܠܘܢ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܫܡܝܐ [16].
ܐܦܝܣܩܘܦܐ ܕܫܠܡ ܕܡܬܩܪܒ ܠܡܕܒܚܐ. ܕܠܐ ܢܫܬܘܠܘܢ
ܡܕܡܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ. ܒܥܕܬܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ.
ܐܦ ܡܢܗܢ ܕܡܬܩܪܒ ܠܡܕܒܚܐ [17] ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܐܦ
ܕܡܬܩܪܒ [18] ܐܦ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܠܐ ܢܫܬܘܠܘܢ.
ܡܠܬ ܕܠܐ ܡܬܩܪܐ [19] ❖

ܗܘ : ܠܐ ܡܫܬܡܫ ܒܡܕܒܚܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ [1] ܕܠܐ ܡܫܬܡܫ [2]
ܒܡܕܒܚܐ.
ܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ. ܕܡ ܡܢ ܡܬܩܪܒ
ܡܕܡܐ ܠܡܕܒܚܐ. ܐܦܠܘ ܕܡ ܐܢ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡ
ܡܬܩܪܒ ܡܢ [3] ܕܠܐ ܡܫܬܡܫ [4] ܒܡܕܒܚܐ [5] ܕ
ܡܫܬܡܫ [6] ܐܠܐ ܡܫܬܡܫ ܒܡܕܒܚܐ [7] ܐܦ ܕܡܢ.
ܡܬܩܪܒ ܡܢ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ
ܕܡܬܩܪܒ [8] ܠܡ ܡܠܬܐ [9] ܡܬܩܪܒ ܡܢ ܕܡܬܩܪܒ ܠܡܕܒܚܐ,
ܕܡܬܩܪܒ ܕܡܕܡܐ ܕܡ [10] ܕܡ ܡܠܬܐ ܕܡܬܩܪܒ ܡܕܒܚܐ. ܐܦ
ܡܢ ܡܢ ܕܡܬܩܪܒ ܡܢ ܕܡ.
ܐܦܝܣܩܘܦܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ [11] ܕܡܬܩܪܒ
ܡܬܩܪܒ ܡܢܗ ܠܡ.

[13] ܐܦ C — [14] ܕܡܬܩܪܒ C — [15] *bl* C — [16] + ܠܡܕܒܚܐ C — [17] *supra* C — [18] ܡܬܩܪܒ C — [19] + ܐܦܝܣܩܘܦܐ ܕܡܬܩܪܒ D

66 [1] AC : BD ܕܠܐ — [2] *bl* C — [3] *bl* C — [4] AC : BD ܒܡܕܒܚܐ with the correct reading in brackets — [5] AC : BD ܡܫܬܡܫ with the correct reading (D ܡܫܬܡܫ) in brackets — [6] *bl* C — [7] B ܡܕܡܐ — [8] *bl* C — [9] ܡܠܬܐ C — [10] ܕ C — [11] *om* C

ܗܘ : ܕܡܬܩܪܒ ܡܢ ܕܡ ܕܡܬܩܪܒ : [1] ܐܦܝܣܩܘܦܐ.
ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ
ܡܕܡ ܕܡܬܩܪܒ ܠܡܕܒܚܐ ܕܡܬܩܪܒ ܠܡܕܒܚܐ [2] ܐܦ
ܡܢ ܠܡܕܒܚܐ ܕܡ ܕܡ ܕܡ ܕܡ ܕܡ ܕܡ ܕ ,ܡ ܕܡ
ܡܬܩܪܒ [3] ܕܡ ܡܢ : [4] ܡ ܕ ܠܡ ܕܡ ܕ
ܕܡ ܕ ,ܡ ܕ [5] ܕ [6] ܕ [7] ܕ [8] ܕ [9] ܕ
ܕ : ܕ ܕ ܕ

ܡܢܝܢ ܕܠܐ ܡܫܬܡܥܝܢ ܠܗ ܡܢ ܟܠܗܘܢ ܫܠܝܛܐ ܕܥܠ ܟܢܝܫܬܐ ܩܕܝܫܬܐ ܕܡܬܩܪܝܐ ܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢ

ܐܠܐ ܕܢܬܟܢܘܢ ܡܠܬܐ ܕܐܝܬܝܗܘܢ ܡܢ ܟܠܗܘܢ
ܥܡܐ ܕܢܝܪܐ ܐܝܟ [6] ܕܡܫܬܡܠܢܐ [7].
ܢܬܟܢ ܐܢܐ ܠܟ ܕܬܬܟܢܘܢ ܡܢ [8] ܐܠܐ ܕܬܥܒܕܘܢ.
ܐܠܐ ܕܥܒܕ [9] ܥܠܗ ܠܡ ܕܢܫܬܥܒܕ ܥܡ ܐܠܗ ܐ ܕܠܐ ܡܢ
ܐܚܪܢܐ.
ܡܠܬ ܕܐܝܬ [10] ܕܡܫܬܡܥ [11] ܕܡܫܬܡܥ ܒܟ ܡܢ ܢܬܟ
ܡܫܬܡܥ ܠܟ [12]. ܡܢ [13] ܕܢܬܟ ܕܡܬܒܥ [14] ܡܢܢܐ ܕܠܐ [15]
ܐܝܬܝܗܘܢ ܠܡܬܒܥܐ.
ܐܠܐ [16] ܡܢܐ ܕܥܒܕ [17] ܐܝܬܝܗܘܢ ܡܢ ܕܢܬܟ ܡܢ
ܡܢ ܐܠܐ ܕܢܬܟ [18].
ܐܠܐ ܕܢܫܬܡܠ ܡܢ ܕܐܝܬ ܠܗ ܡܢ ܠܡܢ ܕܢܫܬܥܒܕ
ܡܢ ܕܢܬ ܕܢܬ ܕܢܬ [19] ܕܢܬ ܠܗ ܡܢ ܡܢ ܕܢ. ܡܠܬ ܕܢ ܕܢ
ܡܢ ܕܢܝܪܐ ܡܢ ܠܡ ܕܢ ܡܢ ܕܢ [20].
ܐܝܬܝܗܘܢ ܕܢ ܡܢ ܕܢ ܡܢ ܕܢ ܡܢ ܕܢ ܡܢ ܕܢ [21] ܐܠܐ : ܐܠܐ,
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ [22] ܕܢ ܕܢ ܕܢ [23] ܕܢ ܕܢ [24] ܕܢ
ܠܡ [25]. ܕܢ ܕܢ [26] ܕܢ [27] ܕܢ ܕܢ ܕܢ ܕܢ [28] ܠܡ
ܕܢ ܕܢ ܕܢ [29].
ܢܬܟ ܕܢ ܕܢ ܕܢ ܕܢ. ܐܠܐ ܕܢ ܕܢ [30] ܕܢ ܕܢ ܕܢ
ܕܢ [31] ܕܢ ܕܢ ܕܢ ܕܢ [32] ܕܢ [33] ܕܢ ܕܢ ܕܢ [34]
ܕܢ [35] ܕܢ ܕܢ ܕܢ. ܕܢ [36] ܕܢ [37] ܕܢ ܕܢ.
ܕܢ ܕܢ ܕܢ ܕܢ [38] ܕܢ ܕܢ ܕܢ ܕܢ [39] ܕܢ [40] ܕܢ [41] ܕܢ
ܕܢ. ܕܢ ܕܢ ܕܢ [42]. ܕܢ [43] ܕܢ ܕܢ.
ܕܢ ܕܢ ܕܢ. ܕܢ ܕܢ [44] ܕܢ ܕܢ
ܕܢ [45] ܕܢ. ܕܢ, [46] ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ

[6] ܕܢ C: N ܕܢ — [7] ܕܢ C: N ܕܢ — [8] N ,ܐܠܐ — [9] ܕܢ CN — [10] N ܕܢ — [11] ܕܢ C: N ܕܢ — [12] N ܕܢ — [13] N *om* — [14] ܕܢ C — [15] N ܕܢ — [16] ܕܢ C — [17] N ܕܢ — [18] N ܕܢ — [19] N + ܕܢ — [20] N ܕܢ — [21] N + ܐ — [22] ܕܢ C — [23] + ܕܢ CN — [24] ܕܢ CN — [25] N *om* — [26] N ܕܢ — [27] N + ܕܢ ܐܠܐ — [28] N ܕܢ — [29] N + ܕܢ ܕܢ — [30] ܕܢ CN — [31] N *om* — [32] N *om* — [33] N ܕܢ — [34] N *om* — [35] N ܕܢ — [36] N *om* — [37] N ܕܢ — [38] ܕܢ CN — [39] N ܕܢ — [40] N ܕܢ — [41] N ܕܢ — [42] ܕܢ CN — [43] N ܕܢ — [44] N *om* — [45] N *om* — [46] N *om*

ܕܢ ܕܢ ܕܢ. ܕܢ ܕܢ [47] ܕܢ ܕܢ. ܕܢ ܕܢ [48] ܕܢ ܕܢ ܕܢ
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ. ܕܢ ܕܢ [49] ܕܢ, ܕܢ ܕܢ ܕܢ ܕܢ. ܕܢ ܕܢ ܕܢ
ܕܢ [50] ܕܢ ܕܢ [51]. ܕܢ ܕܢ ܕܢ ܕܢ [52]
ܕܢ ܕܢ ܕܢ ܕܢ [53] ܕܢ ܕܢ [54] ܕܢ [55].
ܕܢ ܕܢ ܕܢ [56]. ܕܢ [57] ܕܢ [58] ܕܢ
ܕܢ ܕܢ ܕܢ.
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ [59] ܕܢ [60] ܕܢ [61]
ܕܢ [62] ܕܢ [63] ܕܢ [64] ܕܢ [65] ܕܢ. ܕܢ
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ [66]
ܕܢ [67].
ܕܢ [68] ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ [69] ܕܢ
ܕܢ [70].
ܕܢ ܕܢ [71] ܕܢ ܕܢ ܕܢ [72] ܕܢ [73] ܕܢ ܕܢ. ܕܢ
ܕܢ ܕܢ ܕܢ ܕܢ.
ܕܢ [74] ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ
ܕܢ ܕܢ [75] ܕܢ.
ܕܢ ܕܢ ܕܢ ܕܢ [76] ܕܢ ܕܢ ܕܢ ܕܢ [77].
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ [78] ܕܢ ܕܢ ܕܢ ܕܢ
ܕܢ ✣

ܕܢ : ܕܢ ܕܢ ܕܢ.
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ [1] ܕܢ [2]
ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ ܕܢ.

[47] N ܕܢ — [48] ܕܢ C — [49] N *om* — [50] ܕܢ CN — [51] N *om* — [52] N ܕܢ — [53] N ܕܢ — [54] N *om* — [55] N ܕܢ — [56] N ܕܢ — [57] N ܕܢ — [58] N ܕܢ — [59] N + ܕܢ — [60] N *om* — [61] N *om* — [62] N ܕܢ — [63] N ܕܢ — N + ܕܢ — [65] N with seyame — [66] N *om* — [67] ܕܢ C — [68] N ܕܢ — [69] N ܕܢ — [70] N ܕܢ — [71] ܕܢ CN — [72] N + ܕܢ — [73] N ܕܢ — [74] N *om* — [75] N + ܕܢ — [76] ܕܢ C — [77] N *om* — [78] + ܕܢ CDN

71 [1] N v, 8 + ܕܢ — [2] N ܕܢ

[5] ܐܝܟ ܕܥܒܕ [4] ܐܝܟ ܕܥܒܕ [3] ܒܝܕ ܗܘܝ ܥܡܠ ܡܢܗ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܡܫܝܚܐ ܕܐܝܬ ܠܗ ܡܠܟܘܬܐ ܕܫܡܝܐ [6]
ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ [7] ܡܢ ܩܕܡ ܡܪܝܐ [8] ܐܠܗܐ.
ܕܫܪܝܪܬܐ ܕܒ [9] ܡܕܝܢܬܐ [10] ܫܘܬܦ ܕܡܫܝܚܐ ܠܐ ܢܗܘܐ [11].
ܡܠܠ ܕܫܪܝܪܬܐ ܕܫܡܝܐ ܕܐܝܬ ܠܗ [12] ܡܢ ܩܕܡ ܡܪܝܐ ܕܡܫܝܚܐ [13]. ܫܘܬܦ [14]
ܕܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ [15] ܕܡܫܝܚܐ [16]. ܡܬܩܠܣܝܢ [17] ܐܢܘ [18]
ܒܫܡܝܐ ܕܡܫܝܚܐ ܕܐܝܬ ܠܗ [19] ܫܘܬܦ ܕܕܝܢܐ [20]. ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ
ܕܥܠ ܐܪܥܐ [21].
ܗܢܐ ܕܐܡܪܢ ܠܟ ܡܠܬܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܫܘܬܦ ܫܘܬܦ
ܕܡܫܝܚܐ [22] ܡܢ ܩܕܡ ❖

ܟܕ : [1]ܡܢܝܢ ܕܟܠܗ ܕܥܠ ܡܕܝܢܬܐ ܕܥܒܕ ܡܥܒܕ
ܕܡܫܝܚܐ.
ܡܪܝܢ ܕܝܢܐ ܠܡܫܝܚܐ ܕܫܠܝܚܐ. ܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ
ܕܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܡܫܝܚܐ ܕܡܬܩܠܣܝܢ ܕܒ ܫܡܝܐ
ܕܡܫܝܚܐ. ܡܢܝܢ ܕܢܗܘܢ ܫܘܬܦ ܕܡܫܝܚܐ ܕܒ ܫܡܝܐ.
ܒܝܕ ܕܠܐ ܥܒܕ ܠܗ. ܐܦ ܠܐ ܥܡܠ
ܠܗ ܡܕܝܢܬܐ ܕܕܝܢܐ.
ܡܕܝܢܬܐ ܕܐܝ ܕܠܡܫܝܚܐ, ܕܫܘܬܦ ܡܢܗ ܕܒ ܢܥܒܕ
ܡܢ ܕܒܝܬ ܡܠܟܘܬܐ ܕܫܡܝܐ.
ܡܢ ܫܘܬܦ ܕܐܝ ܕܠܡܫܝܚܐ ܕܠܐ ܫܘܬܦ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ. ܡܢ ܩܕܡ ܡܪܝܐ
ܐܠܗܐ. ܕܐܝ ܕܠܐ ܢܗܘܢ ܫܘܬܦ ܕܡܫܝܚܐ, ܡܬܩܠܣܝܢ ܕܡܫܝܚܐ
ܕܐܝ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ. ܡܠܠ ܕܫܪܝܪܬܐ ܕܫܡܝܐ
ܕܐܝ ܠܗ ܫܘܠܛܢܐ ܕܡܫܝܚܐ ܕܐܝ ܠܗ ܫܘܠܛܢܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܐܝ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܐܪܥܐ.

[3] + ܕܡܢ C: [1] N *om* — [4] N ܕܡܫܝܚܐ ܕܥܒܕ — [5] N without seyame — [6] N *om* — [7] N ܡܪܝ — [8] N ܕܡܫܝܚܐ — [9] N *om* — [10] N + ܠܡܫܝܚܐ — [11] N ܕܡܫܝ — [12] N + ܠܗ — [13] N *om* — [14] N + ܕܡܫܝܚܐ ܕܐܝ — [15] N + ܕܡܫܝܚܐ — [16] N ܕܡܫ — [17] N + ܕܡܫܝܚܐ — [18] N + ܠ — [19] N ,ܡܬܩܠܣܝܢ — [20] ܕܡܫܝܚܐ C: N *om* — [21] N ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ ,ܡܬܩܠܣܝܢ ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ ܕܡܫ

[ܡܪܝܡܐ ܡܓܕܠܝܐ]

ܐ

ܡܬܬܝܐܘܢܝܬܐ ܕܡܪܝܡܐ ܡܓܕܠܝܐ

ܕܡܪܝܡ ܕܝܠܗ ܕܡܪܝܡ ܐܝܟ ܕܝܠܗ ܕܡܪܝܡ ܕܝܠܗ ܕܡܪܝܡ ܕܝܠܗ ܕܡܪܝܡ

[illegible]

[32] [illegible] C — [33] [illegible] C — [34] + [illegible] C *marg* — [35] [illegible] C — [36] [illegible] C — [37] [illegible] C — [38] [illegible] C — [39] [illegible] C — [40] [illegible] C — [41] [illegible] C — [42] [illegible] C — [43] [illegible] C — [44] [illegible] C — [45] [illegible] C — [46] [illegible] C — [47] + [illegible] C — [48] [illegible] C — [49] [illegible] C — [50] [illegible] C — [51] [illegible] C — [52] [illegible] C — [53] [illegible] C — [54] *bl* C — [55] [illegible] C — [56] [illegible] C — [57] + [illegible] preceded by a blank space C — [58] [illegible] C — [59] [illegible] CE — [60] [illegible] C — [61] [illegible] CD: [illegible] E — [62] [illegible] C — [63] [illegible] C — [64] [illegible] C — [65] [illegible] C — [66] *bl* C — [67] [illegible] C — [68] [illegible] C: this is followed by [illegible] in E — [69] *bl* C — [70] *bl* C — [71] [illegible] C — [72] *bl* C — [73] [illegible] C — [74] *bl* C — [75] [illegible] C — [76] *bl* C — [77] [illegible] C — [78] *bl* C — [79] [illegible] C

[illegible]

[80] *bl* C — [81] [illegible] C — [82] [illegible] C — [83] [illegible] C — [84] [illegible] C — [85] [illegible] C — [86] [illegible] C — [87] [illegible] C — [88] [illegible] C — [89] [illegible] C — [90] [illegible] C *corr* by another hand — [91] *bl* C — [92] [illegible] C — [93] [illegible] C — [94] + [illegible] C — [95] *bl* C — [96] [illegible] C — [97] *bl* C — [98] [illegible] C — [99] [illegible] C — [100] *bl* C — [101] [illegible] C — [102] [illegible] C — [103] *bl* C — [104] *bl* C — [105] [illegible] C — [106] *bl* C — [107] *bl* C — [108] *bl* C — [109] *bl* C — [110] [illegible] C — [111] *bl* C — [112] *bl* C — [113] [illegible] C — [114] *bl* C — [115] [illegible] C — [116] *bl* C — [117] *bl* C

[118] [illegible] [119] [illegible] [120] [illegible] [121]
[122] ❖ [illegible] : [illegible] [123]
[124] [illegible] [illegible]
[125] [illegible] [126]

[illegible] [127] ❖ [illegible] : [illegible]
[illegible] [illegible] [illegible]
[illegible] ❖ [illegible] : [illegible]
[illegible] [illegible] [illegible]
[illegible] ❖ [illegible] : < [illegible] >
[illegible] [illegible] [illegible]
[illegible] ❖ [illegible] : [illegible]

ܐܪܡܝܐ[130] ❖ ܠ : .....

ܐܪܡܝܐ[131] ❖ ܠ : ܐܪܡܝܐ .....

ܐܪܡܝܐ ❖ ܠ : ܐܪܡܝܐ.

ܐܪܡܝܐ ❖ ⟨ܠ⟩ : .....

ܐܪܡܝܐ[132] ❖ ܠ : ܐܪܡܝܐ.

ܐܪܡܝܐ ❖ ܠ : ܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ ❖ ܐܪܡܝܐ[133] ❖ ܠ : ܐܪܡܝܐ ܕܐܪܡܝܐ ❖ ܐܪܡܝܐ

[130] Ms ܐܪܡܝܐ — [131] Ms ܐܪܡܝܐ — [132] Ms ܐܪܡܝܐ — [133] *om* C

ܐ

ܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ

ܐܪܡܝܐ[1] ܕܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ

ܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ : ܐܪܡܝܐ ܕܐܪܡܝܐ ܕܐܪܡܝܐ ܕ

ܐ

[ܡܠܬܐ ܩܕܡܝܬܐ]

ܐ ܡܪܝܡ ܐܡܐ ܕܡܫܝܚܐ ܘܡܪܝܡ ܡܓܕܠܝܐ ܕܐܝܬ ܠܗ ܫܡܐ ܕܝܠܗ ܗܘܬ ܡܫܬܡܥ ܐܢܘܢ

ܡܬܬܝܗܒܝܢ ܕܢܬܝܗܒ ܠܗ ܡܢ ܐܠܗܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܗܘ ܕܢܬܝܗܒ ܠܟܠ ܕܒܥܐ ܠܗ ܕܢܬܝܗܒ

ܐ

[ܡܢܝܢܘܬܐ ܕܡܠܟܐ ܠܘܬ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ]

ܗܕܐ ܡܠܬܐ ܕܡܠܟܐ ܩܣܛܢܛܝܢܘܣ ܐܦܝܣܩܘܦܐ ܕܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ. ܐܝܟ ܕܡܠܠ ܠܗ ܠܘܬ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ. ܗܢܘ ܕܡܠܠ ܠܗ ܠܘܬ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ.

ܠܗܠ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ. ܗܢܘ ܕܡܠܠ ܠܗ ܠܘܬ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ.

ܠܗܠ ܕܒܝܬ ܡܪܝܡ ܕܡܕܝܢܬܐ ܕܪܘܡܝܐ ܕܐܬܝܐ ܡܢ ܩܕܡ ܐܠܟܣܢܕܪܘܣ ܐܦܝܣܩܘܦܐ ܕܩܣܛܢܛܝܢܘܪܝܐ

1

[ܡܪܛܘܪܘܬܐ ܕܐܠܟܣܢܕܪܘܣ ܫܠܝܚܐ]

[1]ܡܢ [2]ܩܕܡ ܡܠܟܐ ܐܠܟܣܢܕܪܘܣ ܕܡܩܕܘܢܝܐ [3]ܕܗܘܐ [4]ܠܗ
ܚܠܝܐ ܕܐܝܟ ܠܡܗܘܢ. [6]ܡܢ ܫܘܡ ܡܢܗ ܐܝܟ ܕܢܥܒܕ [5]ܚܠܝܐ
ܕܐܠܟܣܢܕܪܘܣ ܚܠ ܠܡ ܐܠܦ ܕܡܟܝܐ ܢܥܒܕ[7]. ܚܠܠ[8] ܕܢܬܠ
[9]ܡܢ ܒܝ ܡܠܟܘܬܗ [10]ܕܢܥܒܕ ܡܕܥܐ. [11]ܕܡܬܩܪܐ [12]ܡܢ [13]ܕܡ
ܗܠܐ [14]ܡܢ [15]ܡܢ ܐܠܦܐ. ܫܘܬ [16]ܡܢ ܡܫܠܡܢ[17] ܡܢ ܫܘܬ[18] ܕܐܝܟ
ܠܡ. ܠܐ[19] ܫܘܬ ܐܢܬ[20] ܐܦ[21] ܚܠܝܐ ܕܡܬܩܪܐ. ܚܠܠ ܕܡܢܬ
ܫܘܬ ܡܢ ܡܕܡ ܕܡܢ. ܐܦ[22] ܠܡܢܬ ܐܦ ܚܠܝܐ[23] ܐܦ ܡܢ ܐܢܬ
ܠܡ ܕܐܝܟ ܕܐܠ ܡܢ[25] ܐܦ ܕܢ[24] ܐܠܟܣܢܕܪܘܣ ܕܡܩܕܘܢܝܐ
ܡܠܟܐ[26] ܕܢܦܩ ܡܢ[27] ܕܢܠܦ ܠܡܠܟܐ. ܐܘܡܢܐ[29] ܕܡܢ[30]
ܕܡܢ ܡܢ. [34]ܠܡܢ ܕܢܬܠ ܡܢܐ[33] ܡܢ[32] ܕܢܥܒܕ[31] ܕܢܗܘܢ
ܠܗ ܡܢ ܐܠܦ ܕܐܝܟ ܡܢ ܐܠܦ ܕܐܠ ܒܝ ܡܠܟܘܬܐ ܕܡܩܕܘܢܝܐ
ܡܢ ܕܡܬܩܪܐ[35] ܡܢ ܡܢ ܕܡܢ ܕܐܠܦ ܡܢ ܡܠܟܘܬܗ ܕܡܢ
ܕܐܝܟ ܫܘ ܕܡܬܩܪܐ ܕܐܠܦ ܡܢ ,ܡܠܟܘܬ[36] ܕܐܠܦ[37]
ܕܐܠܟܣܢܕܪܘܣ[38] ܕܡܩܕܘܢ[39] ܕܐܝܬ[40] ܡܢ ܫܘ ܕܐܠܦ ܕܐܠܦ
ܕܡܢ, ܕܐܠܦ ܠܡ ܡܠܟ ܡܢ ܗܢܐ ܡܢ ,ܡܠܟ ܕܐܝܬ ܠܡ ܕܐܝܬ ܡܢ : ܡܢ

[1] N 1,3 + ܡܢ ܡܢ ܡܢ — [2] N ܕ — [3] N ܡܢ ܕܗܘܐ ܡܢ — [4] N ܠܗ — [5'] N *om* — [6] N ܡܢ — [7'] N *om* — [8] N ܚܠܠ — [9] N *om* — [10] N ~ : + ܠܡ ܡܢ ܕܐܠܦ ܕܐܠܦ ܕܐܠ — [11] N + ܡܢ — [12] N ܕܡܬܩܪܐ — [13] N *om* — [14] N ܡܢ — [15] N *om* — [16] N ܡܢ ,ܫܘ — [17] N ܡܫܠܡܢ — [18] N *om* — [19] N ܠܐ — [20] N ܫܘ — [21] N ܐܦ — [22'] ܕܐܠܦ ܫܘ ,ܡܢ — [23] N ܕܐܠ — [24'] N *om* — [25'] N ܡܢ — [26] N ܕܡܬܩܪܐ ܡܢ ܕܐܠ ܡܢ — [27] N *om* — [28'] N ܡܢ ܕܐܠ — [29] N ܡܢ ܡܢ — [30] N ,ܡܢ — [31] N ܕܐܠ — [32'] N ܡܢ — [33] N + ܡܢ ܕܐܠ ܡܢ — [34'] N *om* — [35'] N ܡܢ ܕܐ ܒܝ ,ܡܢ ,ܡܢ ,ܡܢ ,ܡܢ ,ܡܢ — [36'] N ܡܢ ,ܡܢ — [37] N ܕ — [38] N ܡܢ ,ܡܢ — [39] N *om* — [40] N ܡܢ ,ܡܢ ,ܡܢ ,ܡܢ

[41'] N ܠܗ ,ܡܢ ,ܡܢ ,ܡܢ ,ܡܢ ,ܡܢ

ܘ

[ܦܪܘܣܛܓܡܐ]

ܐܪܝܢ ܕܠܐ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܬܝܐ ܠܬܚܬ ܫܠܛܢܘܬܗ ܕܡܠܟܐ ܕܦܪܣܝܐ ܕܥܒܕ ܥܡ ܟܠ ܥܡܡܐ ܕܒܬܪ ܡܠܟܘܬܗ ܕܡܠܟܐ ܕܦܪܣܝܐ ܕܢܗܘܢ ܠܗ ܫܠܛܢܐ ܕܥܠ ܟܠ ܡܕܝܢܬܐ ܕ

[ܐܝܟܢܘܬܐ ܕܥܠܡܐ ܕܢܦܫܐ]

ܒܪܝܫ ܡܠܬܐ ܕܢܦܫܐ ܕܡܫܬܡܫܢܐ ܠܗ[1] ܕܥܠܡܐ
ܕܐܝܟ ܡܢܗܝܢ ܐܢܘܢ ܕܐܝܟ ܥܠܡܐ ܕܢܦܫ ܐܝܟ ܕܐܝ ܕܐܝ ܕܐܝ ܕܐܝ ܕ
ܕܥܠܡܐ[4]. ܐܝܟ ܕܐܝ ܕܐܝ ܕܐܝ ܕ[3] ܕܢܦܫ ܕܡܫܬܡܫ ܕܢܦܫ[2] ܕܢܦܫ
ܕܢܦܫ ܕܡܫܬܡܫ ܕܢܦܫ[5] ܕܢܦܫ ܕܢܦܫ ܕܢܦܫ ܕ[6]
ܕܢܦܫ[7]. ܕܢܦܫ ܕ[8] ܕܢܦܫ ܕ[9] ܕ ܕ ܕ

ܗܘܝܢ ܕܢܬܚܙܘܢ ܠܗ ܥܠܬܐ ܕܐܢܬܘܢ ܡܫܬܡܥܝܢ
ܕܥܠܝܗ ܠܗܠܝܢ ܡܫܬܡܥܝܢ ܕܐܢܬܘܢ ܡܫܬܡܥܝܢ ܕܐܢܬܘܢ
ܠܗ ܦܠܝܚܝܢ ܠܗ ܡܢܝܢܐ ܡܠܝ ܢܚܠܗ ܠܡܚܝܠܗ ܕܢܦܫܗ
ܢܦܫܗ ܠܗ ܡܚܝܠ ܕܡܫܬܡܥ ܠܗ ܐܝܟ ܢܚܠܗ ܐܝܟ . ܕܥܒܝܕ ܕܝ
ܡܫܬܡܥ ܠܗ ܢܚܠܗ ܠܡܚܝܠܗ ܐܝܟ ܐܢܐ ܡܫܬܡܥ ܒܝ
ܡܠܬܐ ܕܡܫܬܡܥ ܠܡܚܝܠܗ ܡܪܝܡ ܠܡܚܝܠܗ ܕܡܫܬܡܥ.

ܐ

[ܡܠܬܐ ܕܡܫܬܡܥ]

[4]ܡܫܬܡܥ [3]ܐܝܟ ܕܢܬܚܙܘܢ [2]ܡܫܬܡܥ [1]ܕܝ ܐܢܬ
[6]ܡܢ ܠܗ : [5]ܐܝܟ ܕܢܬܚܙܘܢ ܡܫܬܡܥ
ܠܐ ܕ̈ [10]ܐܝܟ [9]ܡܠܝ [8]ܡܢ [7]ܐܝܟ ܕܢܬܚܙܘܢ
ܡܢ [12]ܡܢܗ . ܡܢܗ ܡܫܬܡܥ ܡܫܬܡܥ [11]ܠܡܚܝܠ
ܕ ܢܫ ܡܢ ܡܚܝܠ [13]ܐܝܟ [14]ܐܝ . ܡܢ [15]ܐܢ
ܡܚܝܠ [16]ܡܫܬܡܥ
. ܡܪܝܡ ܕܡܚܝܠ [18]ܡܢ [17]ܐܝܟ ܕ
[20]ܡܫܬܡܥ . ܡܫܬܡܥ ܕܡܚܝܠ [19]ܡܫܬܡܥ
ܡܢ . ܡܢ [21]ܠ ܡ ,ܡܢ . ܡܢ [22]ܡܫܬܡܥ . ܡܢ
[25]ܡܫܬܡܥ [24]ܐܝܟ ܕ ܡܢ ܕ [23]ܡܫܬܡܥ .
ܡܢ . ܡܢ ܡܫܬܡܥ ܡܢ [27]ܡܚܝܠ [26]ܡܫܬܡܥ
,ܡܢ ܡܢ . [29]ܡ ܡܢ . [28]ܡܢ ܡܫܬܡܥ ܡܚܝܠ
ܡܚܝܠ [33]ܡܢ . [32]ܡ ܕ [31]ܡܢ [30],ܡܢ
ܡܚܝܠ ܡܢ . ܡ ܡܢ [35]ܡ [34],ܡ ,ܡ ,ܡ
[38]ܡܫܬܡܥ ܡ ܡ ܡ . [37]ܡ [36]ܡ ,ܡ ,ܡ
[43]ܡ ܠ [42]ܕ [41]ܡ . [40],ܡ ܡ [39]ܡ
[46]ܡ [45]ܡ ܡ [44]ܠ ܡ ܡ
ܕ ܡ ܕ ܠ [47].

[1] N 1, 3 ܐܝ ܡ ܡ ܠ — [2] N ܡ — [3] N + ܡ — [4] N without seyame — [5] DE : B *marg* : [1] N *om* — [6] N + ܡ — [7] N *om* — [8] N + ܡ ܕ ܡ — [9] N ܡ — [10] N ܡ — [11] N *om* — [12] N *om* — [13] N *om* — [14] N ,ܐ — [15] N ܡ — [16] N ܡ ܡ — [17] ܐܝ C resumes its text here: N ܐ — [19] *bl* C — [21] N: BDE ܠ : *bl* C — [22] *bl* C: N ܡ — [23] N : *bl* C : BDE ܡ — [24] N ܡ — [25] N with seyame — [26] *bl* C : N with seyame — [27] ܡ C — [28] *bl* C : N *om* — [29] N *om* — [30] *bl* C — [31] + ܡ C : N — [33] *bl* C — [34] N ,ܡ — [35] *bl* C — [36] ܡ C : [1] N *om* — [37] N *om* — [38] + (ܡ) E : N ܡ — [39] N with seyame — [40] *bl* C — [41] N ܡ — [42] N *om* — [43] N *om* — [44] + ܡ C : N — [45] N ܡ — [46] N ܡ — [47] N ܡ

[illegible]

[48] [illegible] C : ' N *om* — [49] [illegible] C : N [illegible] — [50] *bl* C — [51] [illegible] C : N — [52] *bl* C — [53] + [illegible] C followed by blank space — [54] [illegible] C — [55] N *om* — [56] *om* C : N [illegible] — [57] N [illegible] — [58] N [illegible] — [59] *bl* C — [60] [illegible] C — [61] N [illegible] — [62] om C — [63'] *bl* C — [64'] N *om* — [65] *bl* C : N *om* — [66] *bl* C — [67] + [illegible] C — [68'] *bl* C — [69] + [illegible] C — [70'] N [illegible] — [71] *bl* C : N *om* — [72] *bl* C : N *om* — [73] with seyame E — [74] *bl* C — [75] *bl* C — [76'] N *om* — [77] *bl* C — [78] [illegible] C — [79] N *om* — [80] N [illegible] — [81'] N *om* — [82] *bl* C — [83'] *bl* C — [84] *bl* C — [85'] N *om* — [86] N [illegible] — [87] N + [illegible] — [88] N + [illegible] — [89] *bl* C : N [illegible] — [90] E : N [illegible] these words conclude 'Abdīšō''s text — [91] *bl* C — [92] [illegible] C — [93] [illegible] C — [94] *bl* C — [95] *bl* C — [96] + [illegible] C — [97] *bl* C — [98] + [illegible] C

ت

[illegible]

[illegible]

[1] [illegible] *corr* C — [2] [illegible] CD — [3] *bl* C — [4] [illegible] C — [5] *om* C — [6] [illegible] C — [7] [illegible] D — [8] + [illegible] C — [9] + [illegible] C — [10] [illegible] CD — [11] [illegible] — [12] [illegible] C — [13] [illegible] C

[illegible]

[illegible]

[illegible]

ܟܕ

ܐܦܘܠܘܓܝܐ ܕܡܘܕܝܬܐ
ܕܥܠ ܡܫܬܘܬܐ ܕܡܫܝܚܐ ܕܐܬܝܐ

ܐܡܪ ܠܗ ܡܪܝ ܝܫܘܥ
ܕܐܝܟ ܕܥܒܕܘ ܠܗ ܐܒܗܬܐ[1].
ܕܗܝܡ ܠܗ ܕܐܝ ܡܢ ܚܕܬܐ ܕܟܠ.
ܕܐܠܗܐ ܐܝ[2] ܡܢ ܥܒܕܬܐ ܕܫܘܠܛܢܐ ܕܥܠܡܐ.
ܕܐܝܟ ܕܟܬܝܒܐ ܕܥܒܕ ܡܢ ܕܥܠ[3] ܟܠ ܡܢ ܕܥܒܕ, ܡܬܚܝܢ, ܚܛܝܐ.
ܕܠܐ ܢܫܝܐ ܠܗ ܠܟ ܬܘܒ ܐܠܗܐ ܡܛܠ ܠܗ ܠܟ ܐܝܬ ܠܗ
ܚܝܠܐ ܕܡܫܝܚܐ ܕܐܬܝܐ ܡܛܠ ܕܐܝ ܡܢ ܕܥܒܕ[4] ܐܠܗܘܬܐ
ܕܡܠܟܘܬܐ ܕܡܫܝܚܐ ܕܐܬܝܐ ܡܛܠ ܕܐܝ ܡܢ ܕܥܒܕ.
ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ ܕܐܠܗ ܡܫܬܘܬܐ ܕܡܠܟܘܬܐ ܕܥܠ ܡܢ ܕܥܒܕ.
ܕܥܒܕ ܠܗ ܠܐܠܗ ܕܥܠ ܡܢ ܕܥܒܕ ܕܐܝ ܡܢ ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ
ܕܡܫܬܘܬܐ ܕܡܠܟܘܬܐ[5].
ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ ܕܐܠܗ ܡܛܠ ܕܐܝ ܡܢ ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ
ܕܡܫܬܘܬܐ ܕܡܠܟܘܬܐ ܕܥܠ ܡܢ ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ ܕܡܫܬܘܬܐ
ܕܡܠܟܘܬܐ ܕܥܠ ܡܢ ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ ܕܡܫܬܘܬܐ ܕܡܠܟܘܬܐ.
ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ ܕܡܫܬܘܬܐ ܕܡܠܟܘܬܐ ܕܥܠ ܡܢ ܕܥܒܕ ܠܗ.
ܕܥܒܕ ܠܗ ܠܡܫܝܚܐ ܕܡܫܬܘܬܐ ܕܡܠܟܘܬܐ ܕܥܠ ܡܢ ܕܥܒܕ

ܡܫܠܐ ܩܕܡܝܐ

ܐܡܪ ܡܪܝܐ ܕܥܒܕ ܟܢܝܫܐ ܫܠܝܡܐ ܕܝܢ ܡܠܟܐ ... ܕܫܪܝܐ ܥܠ ܡܫܝܚܐ[29] ܕܡܬܚܙܐ ܠܟ ܡܠܟܐ ܕܡܫܝܚܐ[30] ܕܥܠ ܡܕܝܢܬܐ. ܡܢ ܗܢܐ ܕܥܒܕ ܠܥܡ ܡܠܟܐ ܕܡܫܝܚܐ. ܐܠܐ ܠܡܠܟ ܡܠܟܐ ܕܢ ܡܢ ܕܚܠܦܢܘܬܐ[31] ܕܟܢܝܫܐ. ܡܠܟ[32] ܕܡܫܝܚܐ ܕܡܬܩܪܐ ܥܠ ܫܡܗ ܕܡܫܝܚܐ ܕܟܢܝܫܐ ܕܢܗܘܢ ܗܢܘܢ. ܗܢܐ ܟܝ ܡܪܝ ܡܢ ܟܢܝܫܐ ܕܡܠܟܐ ܕܡܫܝܚܐ ܕܢܬܩܢ ܠܗ ܕܝܢ ܕܢܥܒܕ.

ܟܢܝܫܐ ܐܝܟ ܡܪܝ ܡܢ ܡܪܝ ܕܢܥܒܕ[33]. ܕܢ ܡܢ ܟܢܝܫܐ ܕܡܫܝܚܐ ܕܥܒܕ ܠܗ ܟܢܝܫܐ. ܐܠܐ ܕܢ ܕܥܒܕ ܕܟܢܝܫܐ ܕܟܢܝܫܐ ܕܡܠܟܐ ܕܡܫܝܚܐ. ܟܝܠ ܕܝܢ ܕܡܠܟ ܡܠܟܐ ܕܡܫܝܚܐ ܕܟܢܝܫܐ. ܟܝܠ ܕܠܗ[34] ܕܡܢ ܡܪܝ ܕܢܬܩܢ ܡܢ ܐܠܐ ܕܟܢܝܫܐ ܕܟܢܝܫܐ ܕܟܢܝܫܐ ܕܡܫܝܚܐ ܕܡܬܩܪܐ ܕܡܠܟܐ. ܟܝܠܗܝܢ ܕܡܠܟܐ ܕܡܫܝܚܐ ܕܥܒܕ ܠܗ ܟܢܝܫܐ ܕܡܠܟܐ ܕܡܫܝܚܐ, ܟܝܠ ܕܝܢ ܕܢܬܩܢ.[35] ܕܟܝ ܡܢ ܡܪܝ ܕܥܒܕ ܠܗ ܡܪܝ ܕܢܗܘܢ ܕܟܢܝܫܐ. ܟܝ ܕܥܒܕ ܕܟܝ ܕܥܒܕ ܕܟܝ ܕܥܒܕ ܕ

ܐܠܗܐ ܕܠܐ ܡܬܚܙܝܢ. ܐܝܟ ܕܝ ܐܠܗ ܒܝ ܡܬܝܡܪ. ܕܠܐ ܡܢܗܝܡ[54]
ܡܢܐ ܡܬܚܙܝܢ ܐܠܗܐ ܕܠܐ ܡܬܚܙܝܢ.

ܐܦ ܡܢ ܗܘܐ ܐܝܟܢܐ ܕܡܬܚܙܝܢ. ܐܢ ܡܢ ܡܬܚܙܝܢ
ܐܠܗܐ ܕܡܬܚܙܝ ܐܠܗ ܕܠܐ ܡܬܚܙܝ : ܡܬܝܡ ܡܬܚܙܝ
ܡܬܚܙܝ ܒܝ ܠܐ ܡܬܚܙܝ. ܗܘܐ ܐܝܟܢܐ ܕܡܬܚܙܝ ܐܢ ܡܢ ܒܝ ܡܪܝ[55]
ܡܬܚܙܝ ܠܐ ܗܘܐ ܡܬܚܙܝ ܐܠܗ ܕܠܐ ܡܬܚܙܝ : ܐܢ ܡܬܚܙܝ ܠܐ
ܡܬܚܙܝ ܐܠܗ ܕܠܐ ܡܬܚܙܝ. ܐܢ ܡܬܚܙܝ ܠܐ ܡܬܝܡ ܡܢ ܡܬܚܙܝ[56] ܐܢ
ܡܬܚܙܝ ܐܠܗ, ܡ ܡܬܚ ܡܢ ܡܬܚܙܝ.

ܐܠܗ ܡܠܟ ܡ, ܐܠܗ ܡܬܚܙܝ ܐܠܗ ܡܬܚܙܝ. ܠܐܡܬ ܐܠܗ ܡܬܚܙܝ.
ܡܬܚܙܝ ܐܠܗ ܕܠܐ ܡܬܚܙܝ. ܐܝܟ ܡܬܚܙܝ ܐܠܗ ܕܠܐ ܡܬܚܙܝ[57] ܐܢ ܡܬܚܙܝ ܠܐ ܡܬܝܡ.
ܡ, ܐܢ ܡܬܚܙܝ ܠܐ ܡܬܝܡ. ܡ, ܐܢ ܡܬܚܙܝ[58] ܡ ܡܬܚܙܝ ܠܐ ܡܬܝܡ.
ܡ, ܐܢ ܡܬܚܙܝ ܠܐ ܡܬܝܡ. ܐܝܟ ܡܬܚܙܝ ܐܠܗ ܕܠܐ ܡܬܚܙܝ. ܐܢ ܡܬܚܙܝ
ܡ ܡܬܚ ܡܢ ܡܬܚܙܝ. ܐܝܟ ܡܬܚ ܡܢ ܡܬܚ ܡ, ܐܢ ܡܬܚ ܡ ܡ ܡ
ܡ ܡ ܡ

ܗܘܝܢ ܕܐܝܟ ܕܠܐ ܡܬܚܙܝܢ ܠܗܘܢ ܡܢ ܟܠ ܡܕܝܢܬܐ[86] ܕܐܝܬܝܗܘܢ ܒܗ ܐܝܟ ܕܠܐ ܡܬܚܙܝܢ ܠܗܘܢ ܡܢ ܟܠ ܡܕܝܢܬܐ[87] ܕܐܝܬܝܗܘܢ ܒܗ. ܟܠ ܚܕ ܕܝ ܡܬܚܙܝܢ ܠܗܘܢ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܝܬܝܗܘܢ ܒܗ : ܟܠ ܚܕ ܕܝ ܡܬܚܙܝܢ ܠܗܘܢ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܐܝܬܝܗܘܢ ܒܗ ܚܕ ܐܝܟ. ܡܬܚܙ ܕܝܢܗܘܢ ܟܠ ܡܬܚܙܝܢ ܠܡܬܚܙܝܢ ܕܐܝܬܝܗܘܢ[88] ܒܗ ܐܝܟ. ܡܬܚܙ ܚܝܐ ܚܝܐ ܡܢ ܡܢ ܡܬܚܙܝܢ ܐܠܐ[89] ܕܐ. ܡܬܚܙܝܢ ܕܐܝܬܝܗܘܢ ܒܗ.

ܡܬܚܙ ܐܦ ܚܝܐ[90] ܕܡܠܬܐ. ܡܬܚ. ܡܬܚܙܝܢ ܕܐܝܬܝܗܘܢ ܒܗ ܡܢ ܟܠ ܡܕܝܢܬܐ ܕܡܬܚܙ ܡܬܚܙ ܕܝ ܡܬܚܙ ܡܬܚܙ ܕܐܝܬܝܗܘܢ ܒܗ. ܐܦ ܐܡܠܬܐ ܡܬܚ[91] ܡܬܚܙ ܡܬܚܙ ܕܐܝܬܝܗܘܢ ܒܗ. ܡܬܚ ܕܝ[92] ܕܐܝܬ ܡܬ. ܡܬܚܙ ܕܐܝܬܝܗܘܢ ܕܐܝܬ ܡܢ ܡܬܚ. ܡܬ ܡܢ ܡܬܚ ܕܐܝܬ ܡܢ ܡܬ. ܡܬ ܡܢ ܡܬ ܕܐܝܬ ܡܢ ܡܬ.

ܡܬ ܡܢ ܡܬ[93] ܡܬ[94] ܡܬ ܡܬ ܡܬ

ܐܝܟܢܐ ܕܠܐ ܡܬܚܙܝܢ ܟܕ ܡܫܬܠܡܝܢ ܡܢ ܡܕܝܢܬܐ ܕܥܠܡܐ ܕܡܬܚܙܝܢ ܠܥܝܢܐ ܕܒܣܪܐ ܘܠܐ ܡܬܚܙܝܢ ܠܥܝܢܐ ܕܪܘܚܐ ܕܠܐ ܡܬܚܙܝܢ ܠܥܝܢܐ ܕܒܣܪܐ ܘܠܐ ܡܬܚܙܝܢ ܠܥܝܢܐ ܕܪܘܚܐ ܕ

[135] ܗܘܝ ܡܫܬܠܡܐ ܡܢ ܟܠܗ ܫܘܬܦܐ ܕܡܫܝܚܐ : ܐܝܟܢܐ ܐܡܪ ܡܪܝ
ܐܝܬܝܗ ܡܫܝܚܐ ܕܡܫܬܠܡܐ ܡܢ ܟܠܗ ܫܘܬܦܐ ܕܡܫܝܚܐ.
ܡܪܝ ܐܝܟ ܕܐܝܬ ܠܗ ܟܠ ܫܘܬܦܐ ܕܡܫܝܚܐ ܕܡܫܬܠܡ ܡܢ ܟܠ
ܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܬܠܡ : ܡܫܝܚ [136] ܡܫܝܚ ܡܫܝܚ ܕܡܫܝܚ
ܡܫܝܚ ܕܡܢ ܫܘܬܦܐ.

ܐܝܬܝܗ ܕܐܝ

ܡ, ܐ ܐܝ ܐܝܬ ܠܗ ܡܫܝܚ ܕܡܫܝܚ [137] ܡܫܝܚ ܕܡܫܝܚ
ܡܫܝܚ [138] ܡܫܝܚ ܕܡܫܝܚ [139] ... ܡܫܝܚ
ܡܫܝܚ ... ܡܫܝܚ ܕܡܫܝܚ ... ܡܫܝܚ
ܡܫܝܚ. ܡܫܝܚ ܕܡܫܝܚ ... ܡܫܝܚ
ܡܫܝܚ : ܡܫܝܚ ܕܡܫܝܚ ... ܡܫܝܚ
ܡܫܝܚ [140] ܡܪܝ. ܡܫܝܚ ... ܡܫܝܚ
ܡܫܝܚ ... ܡܫܝܚ ... ܡܫܝܚ
ܡܫܝܚ ... ܡܫܝܚ.
ܡ, [141] ܡܫܝܚ ... ܡܫܝܚ.
ܡܫܝܚ.
ܡ, ܡܫܝܚ ... ܡܫܝܚ ... ܡܫܝܚ
ܡܫܝܚ ... ܡܫܝܚ ... ܡܫܝܚ.
ܡ, [142] ܡܫܝܚ [143] ... ܡܫܝܚ.
ܡ ✤ [144] ... ܡܫܝܚ ... ܡܫܝܚ

[135] + ܡܢ CE — [136] + ܡܢ CE — [137] ܡܫܝܚ CE — [138] ܡܫܝܚ CE — [139] between brackets B — [140] + ܡܪܝ CE — [141] + ܐ CE — [142] + ܐ CE — [143] ܡܫܝܚ E — [144] + ܡܪ CE

INDEX OF MANUSCRIPTS

'ALQŌŠ

Mon. O.L. of the Seeds, syr. 90: p. VII, n. 9.
Mon. O.L. of the Seeds, syr. 91: p. XVIII.
Mon. O.L. of the Seeds, syr. 169: p. VI ff., XI, XIII, XIV, XXVI, XXVII
Mon. O.L. of the Seeds, syr. 174: p. XIX

BIRMINGHAM

Selly Oak Coll., Mingana syr. 586: p. XIII, XXVI.
Selly Oak Coll., Mingana syr. 47: p. XIV f., XXVI.

DIYARBAKIR

Chald. 111: p. XVII.

LONDON

Brit. Libr., Or. 2310: p. XXV.

MOSUL

Chald. Archbish., syr. 63: p. XVII f.
Chald. Archbish., syr. 64: p. XVIII.
Chald. Archbish., syr. 65: p. XVII.
Chald. Archbish., syr. 66: p. XIX.

PARIS

Chabot: p. XIX.

ŠARFEH

Syr. Patr., syr. 234: p. XXIV f.

SEERT

Chald. Bish., syr. 65: p. VI, VIII, XI, n. 54, XII.

TELL KEPH

Church of the Sacred Heart, syr. 13: p. XVIII.

VATICAN

Bibl. Apost., arab. 153: p. XX.
Bibl. Apost., syr. 128: p. XIV.
Bibl. Apost., syr. 129: p. XVII.
Bibl. Apost., syr. 320: p. XVI, n. 97.
Bibl. Apost., syr. 501: p. IX f., XXV, XXVI, XXVII.
Bibl. Apost., syr. 520: p. XIX.
Bibl. Apost., Borgia syr. 81: p. X, n. 45.
Bibl. Apost., Borgia syr. 82: p. X ff., XXVI.
Bibl. Apost., Borgia syr. 169: p. XV.

INDEX OF GREEK VOCABLES

ⲏⲣ ἀήρ 148, *4*, *11*.

ⲁⲅⲱⲛⲓⲥⲧⲏⲥ ἀγωνιστής 138, *9*.

ⲁⲩⲧⲟⲕⲣⲁⲧⲱⲣ αὐτοκράτωρ 132[16].

ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ εὐαγγέλιον 20[4]; 23, *7*, *23*; 24, *3*; 38, *12*; 109, *13*.

ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ εὐαγγελιστής 14, *7*; 25, *22*; 59, *5*.

ⲟⲩⲥⲓⲁ οὐσία 73, *20*; 74, *5*; 83, *5*; 145, *5*.

ⲙⲏⲧⲏⲣ ἡ μήτηρ 10, *5*.

ⲉⲓⲕⲏ εἰκῇ 29, *1*.

ⲉⲝⲟⲣⲓⲁ ἐξορία 97, *11*.

ⲁⲝⲓⲱⲙⲁ ἀξίωμα 50, *2*.

ⲝⲉⲛⲟⲇⲟⲭⲟⲥ ξενοδόχος 83, *2*; 86[2], *5*.

ⲝⲉⲛⲟⲇⲟⲭⲉⲓⲟⲛ ξενοδοχεῖον 82, *23*, *24*; 90, *1*.

ⲝⲉⲛⲟⲥ ξένος 18, *18*; 25, *9*; 69, *15*; 83, *7*; 92, *23*; 93, *25*; 94, *9*; 95, *26*; 96, *16*; 105, *1*.

ⲁⲛⲁⲅⲕⲏ ἀνάγκη 47, *19*; 48, *18*; 51, *9*; 63, *7*; 84, *6*; 90, *18*, *20*; 102, *3*; 111, *10*.

ⲥⲧⲩⲗⲟⲥ στῦλος 100[68].

ⲥⲭⲏⲙⲁ σχῆμα 14, *17*, *22*; 15, *15*; 16, *8*; 50, *17*; 51, *26*; 52, *1*; 54, *6*; 73, *1*, *6*, *7*; 74, *15*; 86, *16*; 87, *3*; 91, *5*; 102, *20*; 103, *7*, *14*, *15*; 143, *10*.

ⲥⲡⲟⲩⲇⲁⲓⲟⲥ σπουδαῖος 36, *2*.

ⲁⲡⲟⲕⲣⲓⲥⲓⲁⲣⲓⲟⲥ ἀποκρισιάριος 90, *2*, *6*.

ⲉⲡⲓⲧⲣⲟⲡⲟⲥ ἐπίτροπος 74, *3*.

ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ἐπίσκοπος 1, *3*, *5*; 10, *4*, *7*; 11, *23*; 13, *21*; 14, *10*, *11*; 21, *7*; 22, *10*; 29, *15*; 33, *19*, *20*, *22*, *24*; 34, *18*, *20*; 35, *2*, *4*, *9*, *14*, *16*, *18*; 48, *16*, *17*, *26*; 49, *2*, *5*, *7*, *8*, *9*, *16*, *23*, *27*; 50, *1*, *15*, *18*, *20*, *22*, *23*, *26*; 51, *29*; 52, *13*, *25*; 53, *1*, *13*; 54, *8*, *10*, *25*; 57, *14*, *26*; 58, *5*, *8*; 59, *13*, *16*, *18*, *21*; 60, *6*, *19*, *21*; 61, *16*; 62, *27*; 63, *15*, *18*, *21*; 64, *9*, [23], *18*, *21*, [6]; 65, *2*, *10*, *12*; 66, *1*, *4*, *7*; 67, *8*, *20*, *23*, *24*, *26*; 68, *18*, *22*, *25*; 69, *6*, *8*, *11*, *12*, *16*, *21*; 70, *7*, *10*, *14*, *17*, *24*; 72, *8*, *11*, *18*, *22*; 74, *13*; 75, *3*, *20*; 76, *20*; 77, *2*, *4*, *20*; 78, *8*, *10*, *13*, *24*, *25*, *26*; 79, *7*, *17*, *19*, *21*; 82, *26*; 83, *12*, *15*; 84, *3*; 85, *8*; 86, *1*, *4*; 87, *7*, *8*, *19*; 88, *25*; 91, *15*; 101, *16*, *18*, *20*; 107, *25*; 108, *20*; 109, *5*, *7*, *13*, *14*, *16*, *20*; 110, *1*, *20*, *22*, *24*; 111, *5*, *8*; 117, *2*, *3*; 120, *5*, *6*; 122, *6*, *7*; 123, *2*; 124, *23*, *24*; 125, *20*, *23*; 126, *6*, *14*; 127, *3*; 128, *6*, *8*, *15*; 132, [8], *11*, *21*; 133, *8*; 134, *3*, *5*, *6*, *13*; 135, *3*, *5*, *7*, *10*; 137, *2*, *3*, *6*; 138, *1*; 141, *4*.

ⲉⲡⲓⲥⲕⲟⲡⲏ ἐπισκοπή 35, *15*; 39, *1*; 47, *23*; 48, *15*; 50, *21*, *24*; 83, *21*; 125, *25*.

ⲁⲕⲣⲟⲁⲧⲏⲥ ἀκροατής 52, *18*.

ⲁⲣⲭⲏ ἀρχή 9, *20*.

ⲁⲣⲭⲓⲇⲓⲁⲕⲟⲛⲟⲥ ἀρχιδιάκονος 34, *1*, *3*, *8*, *14*; 72, *8*, *12*, *15*, *19*; 74, [2]; 77, *4*, *13*, *19*, *22*; 78, *3*, *6*, *7*, *11*, *20*, *21*, *27*; 79, *10*, *19*; 83, *20*; 86, *2*, *4*; 91, *15*; 100, *21*; 107, *17*; 109, *6*, *11*, *14*, *18*.

ⲁⲣⲭⲱⲛ ἄρχων 9, *21*.

ⲟⲣⲑⲟⲩ ὀρθούς 33, *8*.

ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ὀρθόδοξος 33, *6*, *7*, *10*; 50, *16*; 112, *8*.

ⲁⲑⲗⲏⲧⲏⲥ ἀθλητής 138, *9*.

ⲃⲁⲣⲃⲁⲣⲟⲥ βάρβαρος 47, *7*, *13*; 111, *11*.

ⲅⲉⲛⲟⲥ γένος 21, [35]; 31, [95]; 83, *1*; 85, *10*; 95, *9*, *26*; 127, *15*; 142, *11*; 147, *15*.

ⲇⲟⲝⲁ δόξα 33, *9*.

ⲇⲓⲁⲧⲁⲝⲓⲥ διάταξις 124, *10*.

ⲇⲓⲁⲕⲟⲛⲟⲥ διάκονος 34, *7*.

ⲇⲓⲁⲕⲟⲛⲓⲁ διακονία 34, *2*, *3*, *8*.

ⲇⲓⲁⲑⲏⲕⲏ διαθήκη 140, *6*.

ⲩⲗⲏ ὕλη 143, *18*; 148, *8*.
ⲩⲡⲟⲇⲓⲁⲕⲟⲛⲟⲥ ὑποδιάκονος 11, *24*; 34, *15*; 35, *26*; 58, *10*.
ⲉⲡⲁⲣⲭⲓⲁ ἐπαρχία 48, *15*, *17*, *22*, *26*; 49, *4*, *6*, *19*; 55, *10*; 66, [3].
ⲁⲓⲣⲉⲧⲓⲕⲟⲥ αἱρετικός 10, *17*, *19*, *20*, *21*; 11, *2*, *3*, *8*, *9*; 22, *22*; 27, *14*; 29, *2*; 42, *7*, *8*; 57, *11*; 104, *6*; 112, *8*; 126, *8*, *11*, *16*, *18*; 128, *4*; 130, *6*, *14*; 137, *12*; 138, *14*; 139, *9*; 146, *11*, *27*; 149, *3*; 150, *9*, *10*.
ⲏⲙⲓⲛⲁ ἡμίνα 99, *18*.
ⲁⲓⲣⲉⲥⲓⲱⲧⲏⲥ αἱρεσιώτης 10, *17*, *19*, *20*, *21*; 24, *11*; 56, *4*; 57, *7*, *10*.
ⲁⲓⲣⲉⲥⲓⲥ αἵρεσις 10, *23*; 11, *5*, *8*; 22, *2*, *6*, *10*, *13*, *17*, *19*, *24*; 23, *2*, *5*, *16*; 24, *1*, *9*, *17*; 25, *6*, *12*, *17*, *24*; 26, *6*, *11*, *15*, *21*, *26*; 27, *5*; 28, *7*, *11*; 29, *19*; 43, *22*; 45, *17*; 54, *18*, *20*; 56, *23*, *25*; 57, *1*, *27*; 58, *17*; 107, *26*; 108, *8*; 112, *6*; 125, *24*; 127, *20*; 135, *21*; 139, *2*, *4*, *5*; 146, *14*, *21*; 150, *11*.
ⲍⲏⲧⲏⲙⲁ ζήτημα 57, *5*; 58, *24*; 64, *4*; 70, *21*; 84, *5*; 100, *18*.
ⲍⲩⲅⲟⲛ ζυγόν 24, *11*; 50, *10*; 80, *2*; 81, *26*; 88, *9*, *20*; 102, *20*.
ⲍⲱⲏ ζώνη 51, *19*.
ⲧⲩⲡⲟⲥ τύπος 4, *22*; 13, *22*; 15, *17*, *18*, *20*; 23, *10*; 38, *8*; 56, *14*; 139, *11*.
ⲧⲁⲝⲓⲥ τάξις 1, *18*; 2, *1*, *21*, *24*; 5, *6*; 8, *25*; 11, *13*, *14*, *17*, *22*, *23*, *24*, *25*; 12, *1*, *3*; 13, *23*; 14, *5*; 19, *5*; 20, *5*; 28, *17*; 31, *16*, [94]; 33, *2*, *3*; 34, *5*, *14*, *16*; 37, *9*; 41, [35]; 50, *1*; 51, *8*, *23*; 52, *20*; 54, *12*, *15*; 55, *5*; 56, *4*, *15*; 57, *9*; 58, *18*, *20*; 60, *14*; 72, *10*, *14*; 77, *10*; 79, *12*; 85, *18*, *24*; 86, *10*, *16*; 102, *16*; 107, *5*; 109, *20*; 114, *19*; 115, *9*; 128, *20*.
ⲑⲉⲣⲁⲡⲉⲩⲧⲏⲥ θεραπευτής 18, *1*.
ⲓⲱⲛ ἰωνικός 1, *3*; 9, *5*, *6*, *16*, *21*, *24*; 10, *5*, *7*, *11*, *13*, *14*, *18*, *22*; 11, *4*, *5*; 13, *10*; 17, *17*; 31, *5*, *9*; 33, *4*, *8*, *13*, *14*, *19*, *21*; 34, *1*, *2*, *6*, *7*, *8*, *17*, *18*, *19*, *21*, *23*; 35, *3*, *5*, *9*, *12*, *13*, *20*, *21*, *25*; 36, *1*, *2*, *6*; 40, *14*; 44, *1*; 138, *1*.
ⲭⲱⲣⲁ χώρα 35, *5*, *6*, *17*; 78, *13*.
ⲭⲱⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ χωρεπίσκοπος 34, *17*; 35, *3*, *6*, *18s.*; 72, *8*, *13*; 74, *12*, *18*; 75, [16], *17*; 76, *2s.*, *8*, *18s.*, *25*; 77, *11s.*, *19*, *22s.*, *25*; 78, *1*, *3*, *4*, *7*, *10s.*, *14*, *20*, *22*, *27s.*; 79, *10*, *19*; 83, *15*; 84, *20*; 85, *1*, *4*, [8]; 86, *2*, *5*; 91, *15s.*; 96, *20*; 97, *2*; 100, *22*; 101, *19*, *20*; 102, *1s.*, *5*, *12*; 103, *21s.*; 104, *21*; 105, *10*; 108, *13s.*, *16s.*; 109, *6s.*, *11*, [23], [25], *18*; 118, *14*, *18*; 119, *9*, *14s.*, *15s.*; 121, *11*, *12*, *13*, *14*, *21*.
χειμών χειμών 138, *10*.
χειροτονία χειροτονία 48, *21*.
χρονικόν χρονικόν 14, *5*.
χριστός χριστός 13, *10*, *12*.
χριστιανός χριστιανός 13, *8*, *9*, *12*; 21, *14*; 22, *7*, *13*; 23, *12*; 31, *22*; 41, *1*, *3*; 56, *20*, *24*; 57, *6*; 61, *5*, *8*; 71, *20*, *21*; 75, *15*; 106, *17*; 123, *7*; 124, *9*, *10*; 125, *13*.
χριστιανισμός χριστιανισμός 43, *5*; 56, [3]; 72, *2*; 106, *3*.
μίζγω μίζγω 149, *25*.
μῶμος μῶμος 25, *20*; 33, *12*; 66, *10*; 137, *5*, *18*.
μοναστήριον μοναστήριον 17, *18*.
μοναχός μοναχός 17, *17*.
μητροπολίτης μητροπολίτης 10, *3*, *8*; 48, *23*; 49, *22*; 50, *2*; 59, *1*, *15*, *16*, *20*, *22*; 60, *5*, *6*; 61, *1*, *14*; 62, *18*; 63, *10*, *17*, *22*, *28*; 64, *1*, [23], *18*, [6]; 65, [8], *14*; 66, *1*, *5*, *6*; 67, *20*, *23*; 68, *6*, *9*, [5], *24*, *25*; 79, *9*; 83, *13*, *15*, *19*, [4], *23*; 84, *10*; 87, [3]; 109, *3*, *16*; 110, *23*, *24*.
μητρόπολις μητρόπολις 59, [10].
μᾶλλον μᾶλλον 128, [28].

νομός νομός 20, *10*; 27, *3*.
νόμος νόμος 1, *19*; 3, *10*, *12*; 4, *3*, *9*, *10*, *14*, *16*; 21, *12*; 22, *12*; 23, *9*, *11*; 38, *19*; 41, *9*; 50, *9*; 52, *6*; 56, *7*, *9*, *10*, *12*, *15*, *18*; 70, *27*, *28*; 96, *11*; 110, *20*; 115, *5*; 128, *11*.
σύνοδος σύνοδος 1, *2*; 28, *2*, *4*; 30, *16*; 39, *17*; 40, *4*; 43, *21*; 47, *3*, *4*; 48, *8*, *11*; 49, *4*, *9*, *11*, *23*; 50, *5*; 51, *11*; 52, *17*, *22*, *26*; 53, *19*; 54, *2*; 55, *11*; 56, *5*, *19*; 58, *2*, *25*; 59, *3*; 60, *9*, *16*; 61, *11*, *18*, *22*, *24*, *25*; 62, *8*, *14*, *22*, *24*; 63, *3*, *9*, *13*, *18*, *25*; 64, *1*, *6*, *15*, *20*; 65, *4*, *8*, *22*; 66, *3*, *6*, *12*, *17*, [3]; 67, *1*, *7*, *17*, *22*; 68, *3*, *8*, *13*, *17*; 69, *1*, *3*, *7*, *18*, *21*; 70, *3*, *9*; 71, *6*, *11*, *17*, *21*; 72, *4*, *9*, *24*; 73, *2*, *8*, *16*, *22*; 74, *2*, [8], *13*; 75, *22*; 76, *2*, *14*, *18*; 77, *5*, *9*; 78, *16*, *21*; 79, *1*, *6*, *13*, *18*, *29*; 80, *3*, *22*; 81, *1*, *11*, *15*, *22*; 82, *1*, *19*, *24*; 83, [9], *14*, *25*; 84, *2*, *13*, *17*, [4]; 85, *3*, *12*, *17*, *26*; 86, *3*, *12*, *17*; 87, [22], *8*, *15*, *21*; 89, *7*, *11*, *20*, *25*; 90, *22*; 91, *2*, *19*, *23*; 92, [11], *10*, [8]; 93, *2*; 94, *10*, *14*; 95, *14*, *18*; 96, [17], *12*; 100, *12*, *17*, [68]; 101, *9*, *14*, [3], *26*; 102, *6*, *11*, *21*, [15]; 103, *17*, *21*; 104, *14*, *19*; 105, [18], *8*, [5], *18*; 106, *10*, *16*; 107, *1*, *7*; 108, [19], *15*, *23*; 109, *1*, *2*, *3*, *6*, *9*, *12*, *15*; 110, *16*, *21*; 111, *1*, *7*, *15*, *20*; 113, *19*, *24*; 114, *9*, *15*; 115, *6*, *10*, *17*; 116, *3*, *20*; 132, *21*; 135, *2*, *17*, *19*; 141, *3*.
σάκκος σάκκος 81, *7*; 82, *6*.
σάκρα σάκρα 123, *2*; 130, [3].
πόλις πόλις 10, *5*.
πόρος πόρος 32, *21*; 42, *6*; 48, *19*; 51, *7*; 52, *3*, *28*; 53, *8*, *21*; 54, *22*; 123, *18*; 148, *4*.
πατριάρχης πατριάρχης 9, *16*, *22*; 13, *21*; 59, *1*, *4*; 60, *5*, *17*; 61, *2*, *3*, *6*, *15*; 62, *2*, *16*, *19*, *21*; 63, *12*, *13*, *16*, *28*, *29*; 64, *2*, *12*, *14*; 65, *7*, *11*, *15*, *17*, *19*; 66, [3]; 67, *5*, *13*, *21*, *27*; 68, *2*, *7*, *9*, *10*, *11*, *16*, *24*; 69, *1*; 79, *5*, *9*; 83, *13*, *24*; 109, *3*, *16*; 110, *22*, *25*; 111, *12*.
φιλόσοφος φιλόσοφος 29, *13*.
πεντηκοστή πεντηκοστή 55, *9*; 114, *2*.
παντοκράτωρ παντοκράτωρ 132, *13*.
πινακίδιον πινακίδιον 31, *4*.
πεῖσις πεῖσις 2, *2*; 6, *8*, *12*, *13*, *16*; 16, *19*; 37, *5*, *7*; 49, *22*; 60, *3*; 61, *1*, *7*, *15*, *22*; 62, *2*, *3*, *20*; 63, *12*, *14*, *16*; 68, *2*, *12*; 69, *2*; 76, *7*; 84, *11*, *20*; 88, *15*; 90, *4*; 99, *24*; 101, *21*; 102, *1*, *5*; 107, *17*; 110, *22*, *25*; 111, *11*; 112, *17*; 115, *17*, *21*; 125, *1*; 131, [47].
ψάλτης ψάλτης 36, *6*, *8*, *9*.
ψαλτήριον ψαλτήριον 36, *7*, *9*.
ψαλμῳδία ψαλμῳδία 34, *16*.
πίστις πίστις 31, *5*.
περιοδευτής περιοδευτής 35, *20*, *22*; 78, *5*; 104, *21*; 105, *10*.
περιοδία περιοδία 35, *21*, *22*.
πράξεις πράξεις 24, *3*.
πρόνοος πρόνοος 2, *2*; 50, *24*; 63, *23*.
πρόσταγμα πρόσταγμα 132, *2*, *7*, *10*.
πρόσωπον πρόσωπον 8, *11*, [6]; 48, *14*; 53, *12*.
φθέγμα φθέγμα 6, *20*; 22, *15*; 25, *1*; 26, *10*; 28, *10*, *11*; 38, *5*; 93, *3*; 104, *9*; 128, *11*; 136, *1*, *2*; 147, *18*, *23*; 149, *9*; 151, [131].
κοχλίας κοχλίας 137, *16*.
κλέος κλέος 4, *19*; 5, *7*; 6, *17*; 29, *25*, *26*; 30, *24*; 42, *17*; 138, *13*.
κίνδυνος κίνδυνος 51, *10*; 53, *4*.
κόπος κόπος 33, *22*, *23*.
κατάστασις κατάστασις 53, *19*.
κατηχούμενος κατηχούμενος 52, *16*.
κληρονομία κληρονομία 33, *14*, *15*.
κλῆρος κλῆρος 47, *7*, *9*, *16*; 48, *7*, *13*, *25*; 50, *7*, *16*, *25*; 51, *3*, *4*; 53, *7*, *17*, *23*; 54, *23*; 55, *4*.

ܟܠܝܪܝܩܐ κληρικός 13, *25*; 32, *22*; 33, *13*, *15*; 53, *3*, *15*; 69, *13*; 72, *17*; 73, *1*, *2*, *9*, *15*, *17*, *21*; 76, [2]; 86, *16*, *18*; 102, *23*; 103, *3*; 108, *20*; 115, *13*.

ܩܠܠܝܐ κελλίον 90, *1*, *21*.

ܩܗܠܝܐ ἐκκλησία 9, *7*, *10*, *11*; 10, *14*.

ܩܢܘܢܐ κανών 1, *2*, *18*, *21*; 2, *21*, *24*; 5, *3*, *5*, *14*; 14, *7*; 18, *9*, [177], *10*, *15*; 19, *4*, *8*, *12*; 20, *5*; 28, [26], [29], *19*; 29, *3*, *20*; 30, *9*, *12*; 31, *11*, *12*, *14*, *18*, *19*, [100]; 32, *1*, *3*, *4*, *8*, *11*, *18*, [126], *23*; 36, *12*; 37, *16*, *17*; 38, *9*; 39, *2*, *5*, *6*, *8*, [60], *10*, *15*, *19*, *21*; 40, *5*, *13*, *16*, *22*; 41, *2*, *4*; 41, *5*; 42, *8*, *9*, *12*, *16*, *22*, *28*; 43, *4*, *23*, *26*; 44, *2*, *10*; 47, *3*, *4*, *15*, *20*; 48, *27*; 49, *25*; 50, *30*; 51, *1*, *6*; 52, *6*, *23*; 53, *5*; 54, *4*, *15*, *26*; 55, *13*; 56, *2*, *11*; 57, *23*; 59, *10*; 60, *24*; 62, *1*; 63, *1*; 69, *17*; 77, *15*, *24*; 78, *6*; 82, *10*; 83, *21*, *22*; 84, *12*; 86, *8*; 88, *4*, *13*, *23*; 89, *3*; 91, *4*; 97, *14*; 98, *25*; 100, [68]; 102, *10*, *12*, [10]; 104, *6*; 106, *9*; 107, *13*; 108, *21*; 114, *20*.

ܟܪܝܦܝܐ χάρτης 127, *20*.

ܟܬܘܠܝܩܐ καθολικός 1, *5*, *8*; 5, *6*; 10, *11*, *12*, *14*, *15*; 41, *4*; 50, *5*, *9*, *12*, *19*, *20*, *23*; 51, *2*; 54, *21*, *26*; 57, *23*; 62, *7*; 77, *10*; 87, [3]; 113, *11*; 116, *19*; 134, [1]; 139, *22*; 141, *23*; 152, *8*.

ܩܛܝܓܘܪܐ κατήγορος 61, [26]; 66, *18*, *20*; 80, *12*; 95, *21*; 97, *4*.

ܟܬܗܝܪܝܣܐ καθαίρεσις 66, *16*, *22*, [3]; 67, *5*, *14*, *21*, *24*, *26*; 68, *6*, *8*; 69, *20*; 70, *1*; 80, *5*, *12*; 87, *10*; 88, *5*, *10*, *19*, *24*; 110, *14*; 111, *13*.

ܐܠܗܐ θεόν 11, *4*, *7*.

ܬܓܡܐ τάγμα 5, *5*; 11, *13*, *14*, *17*, *20*, *21*, *25*; 12, *1*, *2*, *3*; 13, *4*, *6*, *15*; 14, *1*; 15, *6*; 16, *1*, *3*, *6*, *9*; 17, *8*, *16*, *19*; 18, *3*; 19, *4*; 28, *17*; 31, *14*, *17*, *20*, *21*, [94]; 32, *2*; 33, *2*, *3*; 37, *8*; 41, *1*; 48, *25*; 53, *7*, *16*; 66, *17*; 71, *11*; 72, *10*; 74, *14*; 78, *22*, *26*; 86, *17*; 89, *26*; 106, [16]; 114, *16*; 135, *12*; 144, *25*.

ܬܝܣܐܘܪܐ θησαυρός 124, *22*.

ܬܐܘܪܐ ταῦρος 139, *17*, *18*.

TABLE OF CONTENTS

Preface V

Introduction VI

ܡܫܬܬܐ ܩܕܡܝܬܐ

1 . . . . . ܐ. ܟܬܒܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܡܪܝܐ ܕܥܠ ܟܠ ܥܡܐ ܕܐܝܬ ܠܗ ܥܕܬܐ ܩܬܘܠܝܩܝܬܐ

8 . . . . . ܒ. ܥܠ ܦܪܝܣܐ ܕܩܢܘܢܐ

13 . . . . . ܓ. ܥܠ ܡܬܬܢܝܬܐ

20 . . . . . ܕ. ܥܠ ܡܬܬܢܝܬܐ

22 . . . . . ܗ. ܥܠ ܡܬܬܢܝܬܐ

28 . . . . . ܘ. ܥܠ ܡܫܚܬܐ ܕܡܬܬܢܝܬܐ ܕܩܢܘܢܐ

33 . . . . . ܙ. ܩܕܡ ܕܟܬܒ ܦܠܚܐ ܩܕܡܝܬܐ

37 . . . . . ܚ. ܟܬܒܐ ܕܥܠ ܟܠ ܥܡܐ ܕܐܝܬ ܠܗ ܥܕܬܐ

40 . . . . . ܛ. ܟܬܒܐ ܕܥܠ ܟܠ ܥܡܐ ܕܐܝܬ ܠܗ ܥܕܬܐ

45 . . . . . ܝ. ܥܠ ܡܫܬܬܐ ܕܩܢܘܢܐ ܕܫܠܝܚܐ ܕܡܪܝܐ

ܡܫܬܬܐ ܬܪܝܬܐ

47 . . . . . ܐ. ܩܢܘܢܐ ܕܡܬܬܢܝܬܐ ܕܩܢܘܢܐ

56 . . . . . ܒ. ܩܢܘܢܐ ܕܩܕܡ ܦܠܚܐ

ܡܫܬܬܐ ܪܒܝܥܝܬܐ

116 . . . . . ܐ. ܩܢܘܢܐ ܕܡܬܬܢܝܬܐ ܕܩܢܘܢܐ

117 . . . . . ܒ. ܩܕܡ ܡܬܬܝܢ ܩܢܘܢܐ ܕܩܕܝܫܐ ܕܐܒܐ

123 . . . . . ܓ. ܩܢܘܢܐ ܕܡܬܬܝܢ ܥܠ ܡܠܟܐ

124 . . . . . ܕ. ܩܢܘܢ ܩܕܡ

127 . . . . . ܗ. ܟܬܒܐ ܕܩܢܘܢ

ܐ. ܡܫܝܚܐ ܕܡܬܩܪܒܝܢ ܠܗ ܠܡܫܬܝܬܐ . . . 128

ܒ. ܡܬܝܠܬܐ ܕܡܫܬܝܬܐ ܕܡܝܥܠܐ 130

ܓ. ܦܝܠܟܐ 132

ܕ. ܡܫܝܚܐ ܕܥܒܕܐ ܕܝ ܟܬܒܐ 134

ܗ. ܥܠ, ܕܡܢܥܐ ܕܡܬܡܝܢ 135

ܘ. ܠܗ ܡܫܩܠܐ ܕܡܢܥܐ 137

ܙ. ܥܠ, ܕܡܠܟ ܕܡܝܢ 139

ܚ. ܡܢܟ ܕܡܫܬܡܫ 141

ܛ. ܕܡܫܬܡܫ ܕܡܫܬܡܫ ܕܡܫܝܚܐ ܕܡܫܝܚ . . 142

Index of Manuscripts 153

Index of Greek Vocables 155